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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 25, 1846. JOHN H. MORISON, EDITOR.

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THE ANNIVERSARIES.

The Religious Magazine for July among other good things contains an excellent article by the Editor on the Anniversary week, from which we extract the concluding portions.

"In this connexion, let me say a word of various meetings of philanthropic bodies, devoted each one to the propagation of some specific branch of reform, the abolition of some especial form of evil. I need not name them more particularly. In their origin, and in their great aim, such associations, among us, are doubtless actuated by very high and generous principles. They accomplish, especially in the earlier stages of their existence, a great deal of good, generally, I think, more good than harm. They break up the surrounding indifference; call public attention to old and familiar abuses, and often sit in operation a movement that terminates in a triumph of justice and right, over oppression, iniquity and wrong. Nor will I object wholly to these associations on the ground that they *are associations*. They may sometimes, it is true, endanger individuality, infringe on personal freedom, and put the many under the dictation and control of a few partisan leaders. Yet on the whole combined action is far more effective than separate, isolated action, and its perils CAN be avoided. But what seems to me above all to be lamented in these reformatory bodies, is that after they have espoused a sacred and noble cause, have identified themselves with it, have prosecuted it manfully for a certain distance, they do by and bye, by some strauge fatality and fallibility, just like the sects in the Church, partially forget their grand calling, lose sight of their lofty distinction and fall down to petty wranglings and disputings about mere measures, with one another. They form parties; choose captains; take hostile attitudes; and in a foolish war of words about unessential things, waste the strength and means which they ought to exert in extinguishing the evil that first rallied them together, — while meantime that evil is flourishing and growing stronger, amidst their mutual contentions. The enemy is safe and mustering recruits while they are disputing in their own camp. This is one mournful and shameful drawback on the proceedings of some of these bodies. Another is, that hungry office-seekers sometimes creep in among them; men, whose motives, there is reason to fear, have more reference to the salary paid them than to the righteous principles they advocate, so that large sums are swallowed up by selfish and private advantage, in useless machinery,—sums which ought to be consecrated to a conscientious furtherance of the truth. And yet another reproach on some of these philanthropic bodies is that they grow self-confident and bigoted; use denunciatory language respecting those who honestly differ from them; are uncivil and coarse; injure the principles they profess to prize by bad temper; drive men away from the truth instead of drawing them towards it; and follow one idea till it upsets and thrusts out all other and equally important ones from their minds. It has become too true that many of the bitterest bigots of our day are the so-called philanthropists of our day. Those that advocate the largest liberty are found drawing the narrowest lines; and the same voices that cry up Christian love breathe hatred and cursing. Let us hope, and in our sphere let us labor, that this stigma may be wiped off, and that this mournful and hurtful inconsistency may cease. It may be that the Christian Church, in its regular administrations, is more slow to enter into these reforms than these special associations; and that for various reasons. But when it does enter into them, and with all its wise and mighty energies take serious hold of them, it is true, and it is shown I think by some recent examples in our midst, that it does so to much better purpose, in a purer and more thoughtful spirit, and with more consistent and really effective measures, than any other institution on earth.

This brings me to speak briefly of the anniversary meetings of our own brotherhood,—of what we call our own denomination. I need not describe them, for it is to be supposed their doings are already generally known, either by attendance upon them, or by reports of them. But I wish only to notice the proofs that appeared in the course of these meetings, that the religious body to which we belong has lately made a considerable and highly creditable progress, both in respect to freedom and the spiritual life.

One of these is the topic I was just now speaking of,—that of reforms, the extinction of slavery, war and intemperance. However backward our brethren, like other denominations, (and they have never been more so, but rather less than others,) may have been, for any reason, to enter upon a candid and full discussion of these matters in former years the neglect cannot be charged upon us any longer. If these were called "exciting subjects" and were therefore evaded and put by formerly, the action of the present year shows that they will be shunned no longer; that the opinion is now held that the very fact that they are exciting shows that all good men ought to be reasonably excited about them; and that we cannot be true to our vocation as standing in the front rank of Christian laborers, without openly censuring what is so full of sin, and so utterly hostile to all the truths and influences of the Gospel of Christ, as intemperance, slavery and war, and their kindred vices, such as sensuality, political corruption and commercial dishonesty. We are outgrowing timidity, even the excessive fear of giving offence, and are getting into the liberty and manly, moral independence that become our position and professions, and make men true children of God. Read the resolutions adopted and the addresses made in the American Unitarian Association, or refer to the discussions and votes of the Ministerial Conference, touching the present hostile attitude of our government and Mexico, and the cause of it, and you will see how advanced is the ground we have occupied, and what reason we have to thank God and take courage.

The second point on which we may congratulate ourselves in the result of these gatherings, is the increased theological toleration, the enlarged temper of charity that was manifest in them, both towards those out of our boundaries, and those who have been honestly compelled to differ within them. The excellent determination seems to have been taken afresh,—which indeed we were bound to adhere to by all our previous protestations, but which has possibly been a little hazarded of late in some quarters,—that the widest variance of theological speculation shall create no breach of forbearance, affection, and good brotherhood, so long as sincerity of spirit, a devout life, and a reverence for the character and teaching of the author of our faith, remain unimpared. Nothing I trust and believe, shall be able henceforth to break that principle of our doctrine. It has been tried, and has outlived the severest test. I do not know the body of men, in all the circle of religious sects throughout the world, that can bear so much plainness of speech, and directness of dealing, face to face, as ours. I regard this as our glory, one of our most distinguished honors, and if held fast in time to come, our salvation. For it is this very thing, which, kept inviolate, will serve above all others to bind us indissolubly together, and to plant the Christian faith on immovable foundations, in our hearts.

The third encouraging point brought out by these occasions has been the better understanding that has grown up between portions of our body who hold unlike views of the value and expediency of multiplying extra religious meetings and measures, of the best method by which the laity may attest their religious earnestness, of giving a more prominent place to the social element in religion, and the sympathetic effect of the relation of religious experience. Here, as in the other case, there is evidently more candid charity, a more harmonious feeling, and a stronger disposition to concede and conciliate, to "prove all things and hold fast to that which is good," than before these apniversaries took place. In this, again, we do and will rejoice. We seem to belong to a body so conscious of strength and right, that they have taken up the laudable resolve, once for all, that, let what will happen, they will not be driven asunder, by anything minor or secondary to the building up of the kingdom of practical righteousness in the souls of mankind.

There were other services held in the course of the anniversary week, for the more immediate object of religious worship, for the united adoration of God the Father of all our blessings, and for awakening the spiritual life in individual hearts. When engaged in with a truly reverential and humble spirit, no exercises can be more solemnly impressive, or more deeply beneficial on all action, thought and feeling than these.—They bring home the serious conviction of personal accountability, and lead the penitent soul into the near presence of the Almighty Judge. In this regard we cannot conceive a more appropriate and affecting solemnity than that assembling of Christian believers, which took place at the close of the week's transactions, for the tranquil and soothing commemoration of the Lord Jesus Christ, the Great Teacher, Reformer, and Example of the world, around the table of his dying love. It is beautifully fitting that this feast of affection, and this benediction of peace, should conclude these earnest deliberations, harmonizing every discordant element, and making all hearts one.

Finally let us not forget one of the incidental and attendant advantages of these occasions, which is the hospitality they call out among our citizens, and the kind offices they create between the dwellers in city and country. There is a festive character in these meetings; and it is right there should be, for joy and hope are among the true elements in our Christian religion. It is well that these courtesies and friendlinesses and hospitalities should be cherished among us. They establish a real fellowship in all good works.—They do something to multiply and strengthen the ties that make firmer even that temple of the true Church, which is founded on the Rock of Ages. They remind us of those ancient and hallowed festivals which the devout Hebrews kept, when holy Jerusalem, the city of the Lord, "beautiful for situation," called up the children of Israel from all the valleys and hill-sides of Judea to worship their God in the beauty of holiness, and when every household within her borders touched by the scene threw open its doors with fraternal greetings and a cordial welcome, to devout and grateful guests, even to the pilgrim and the stranger.

"WERE easiness of condition the favorable, it would have been the undoubted lot of all men: but neither the one nor the other is the case. Tempe was the loveliest valley of a lovely land, but it is not famed for any illustrious birth or deed.

On evergreen banks, and amid beautiful scenery, we may not all inhabit, and we cannot; but we all may do better, by each one of us opening in his soul a well of living water, springing up for us, into more than mortal life. There are many who have done it betimes, and who have experienced the stream of their lives running among the pleasantnesses of youth, through manhood, and along the road of age, right into the ocean of eternity, and the last day as pure as ever, and as gladsome also and fresh to the feeling." [Martyria.

Right Opinion the Foundation of Right Action: sought in a free and Catholic Spirit, a primary Object of every Christian Union. A Sermon preached at the first Meeting of the Western Unitarian Union, held at Taunton, April 21, 1846. By the Rev. George Armstrong, A. B., T. C. D. London: Chapman, Brothers, Newgate street. Bristol: H. C. Evans, Clare street.

We have perused this discourse with very great pleasure. We have always maintained ourselves, and we rejoice to see thus eloquently defended, the author's doctrine respecting the reality and importance of truth; and we cannot help feeling that he has chosen a subject peculiarly suited to the wants of the time, and treated it at once with power and with feeling. Earnestly recommending the discourse for perusal, we shall endeavor, by a few extracts, to show the character of its contents. The following important passage is from the preface:—

"It has been the desire of the Author of this Discourse, to impress the reader with the following views.—

That "all errors must be deviations from the path of real good,"—

That truth, therefore—or the seeing of things as they really are,—"must ever be the interest of the majority of mankind."

That the seeing things in their true light,—is the proper preparation for avoiding that which is evil, and pursuing that which is good. In other words,—that *right opinion* must be the antecedent to *right action;* especially as we know, that from right *intentions*, merely,—under the guidance of false impressions,—the most deplorable mischiefs have ensued.

That experience is the providential teacher and test of what opinions are right. But because the connection of opinions with their just results is not always immediate,—and is liable to be set aside, or made obscure, by intrusive causes,—therefore Christianity was graciously designed to be, not so much a guide, as a companion and a *help*,—and thus to be *auxiliary* to the moral influences already existing. Consequently, that the question not only of its *meaning*, but of its *authority*, assumes an importance second to none that can engage the attention of thinking and earnest men.

Wanting impression—wanting force—wanting collateral aid, there are elements in Christianity,—considered as supernatural,—capable of yielding these. But it has two dangers to contend with. Some, by superadding unintelligible and incongruous ideas, would weaken, by obscuring it; and leave it little else than a purposeless and tormenting puzzle. Others, by depriving it of every thing properly supernatural, would equally or more fatally, assail it,—by resolving it into a system merely human—yet full of enigmatic and inexplicable circumstances.

With neither of these can we be satisfied. To the former we would say—Give us a religion in which, as reasonable men, we can *believe*. To the latter we would say,—Give us a religion in which, as weak and fallible men, we can *confide*. The Gospel invites us to stand upon a rock;—we would not, with either of you, be tempted to substitute a cloud."

The next we shall take relates to the suitableness of Revelation to our nature and wants:—

"Now there is surely something significant in these two co-existing circumstances,—namely, in our need for a higher direction, and in our power to comprehend, apply, and rejoice in it. In the fact, distinctive of man above all creatures —that, while his weakness humbles him into a necessity, his intelligence raises him into a fitness for it. Reason is a high attribute;—but it is exposed to disturbing causes, and must often be affected by influences of imagination,—of choice,—of doubt—of difficulty—of toil; all, more or less, causes of erraney;—and all, in proportion, evincing the expediency and suitableness of an occasional and corrective intervention: while equally, Reason—so god-like as it is,—would know, as no lesser endowment could know, the dignity, the glory, and the joy, of the intercourse and communing by which it was strengthened, assured, and blessed! In truth, and in fine,—the capacity itself implies the gift. God does nothing in vain:—and the presumption was, therefore, as reasonable as it was consoling —that not more desirable it was, that these aiding manifestations of the Deity should be,—than it was intrinsically probable they would be.

So that the aspect under which we may view our nature is this,—power conjoined with dependence; and capacity for progress, with a native inertness, if not an absolute unfitness, to enter and travel onward by the needed and proper path. We had the organ of vision, but wanted a light. We had the power of motion, but wanted an impulse. We had a desire to advance, but needed a way to be opened to us, and a finger to point the direction. And so from all time a voice has been heard,—"This is the way, walk ye in it.' 'Look unto me, and be ye saved.' 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'"

The following is Mr. Armstrong's high estimate of the Unitarian faith:—

"And this, my friends, to day is our case,—is our posture. All that the world had gathered before, or has husbanded since, of the spiritually good or true,—all that experience suggests, that the judgment approves, that the affections acknowledge—all in relation to God, and sympathy with man, which the world's best wisdom has built up, and is building, for its opinion—consecrating for its homage—cherishing for its hope—and aiming at and reverencing for its duty—all is summed up in that brief but pregnant confession conveyed in our text, 'Thou art the Christ, the Son of the living God;'—or, as it is more briefly, though equivalently, told in Mark,—'Thou art the Christ;'—and again, in Luke,—'The Christ of God.' This was Simon's belief, and it is ours."

We must find room for the following argument:—

"We have heard of societies entertaining the question,—'Christianity without a Creed.' The solecism is manifest:—the inadvertency altogether marvellous; Christianity itself is a Creed. It tells us, or professes to tell, what its subject—which is no other than Christ,—both was, and spake, and did; the things he taught; the sanctions he enforced; the promises he proclaimed; and the authority whereby he claimed, and proved his claim to, a deference which would brook no rivalry from a Priesthood in its Sanhedrim,—a Plato in the schools,—or a Tully in the Forum!

"We have heard, again, of societies constituting themselves on that apparently very amiable and very fascinating principle,—'Ah! let ours be a union of hearts, not of heads.' Now, we grant that this principle of love is the great thing, the greatest of things. It is what the world wants; and is well nigh—even in this our nineteenth century of the Gospel era (which reckons rather by cycles than by facts)—lost for the want of! But love, like everything else, must have a source;—divine as a plant is, it must have a root. And until the plant shall invert its position, and forsake its nature, until it shall shoot its plumule to the earth, and its pedicle to the air, the fact will remain, in spiritual as in natural things, that if we would expect, effects, we must expect and seek them in the order of their appointed sequence. An Apostle has given us some hints upon this matter. Though the 'end of the commandment be charity,'—it must come, in the first instance, not only of 'a pure heart, but of a faith unfeigned.' It would be an ill compliment to that divine virtue, to leave out that clause in its burning description by the Apostle, that, 'Charity rejoiceth in the truth!' The faith then, the opinion, the creed, must first be such as to command our rational assent. And a practical opinion once carried into the understanding, it is the business of the feeling, strengthened and directed by its elder guide, to carry it out again into the life. Heaven grant us more of this feeling! We cannot have too much of it; but to have it with safety, to have it with its blessing, we must have it under guidance. The purest of all feeling, love, in more than one application, has been rightly painted 'blind.' It is like that principle, conscience, of which we have spoken,—the seat of emotion, of impulse; essential for impression, for diffusion, for earnest and effective action; but without light, without rule, without reason, right reason, has been plastic to every ill, and cause of as much woe to men as there have been errors in all the world! Therefore, let us learn to think aright; let us pray, and strive, and work, and join,—if by any means we may help each other,—to think aright! or mayhap (it has happened before), that the love that is in 'hearts' may apply its torch to the bodies of men, for the good of their souls; and sermons on 'charity' (it was done to our Latimer and Ridley) be preached to the victim while writhing at the stake.

'A union of hearts, not of heads!' Why, if Charity rejoiceth in the truth,—must it not be for its good's sake,—its worth's sake,—its happiness's sake?—and because it ever must be better for men to apprehend them as they are, and not as they are not! And must not all this be matter for the judgment? You will say, perhaps, it was Calvin's truth that burned Servetus. Yes—such truth as he had. But if he had more truth, that fire would never have been lighted! As it was, it never entered into his heart to prevent or extinguish it. Nay,—we would not be uncharitable even to Calvin; and we think it might be shown,—that it was because he held such truth as he had, in love,—that he applied it to so dismal and disastrous a purpose! He, and the 'gentle' Melancthon together,—who had one common mind on this subject and this deed,—had a deep concern for the poor souls of men!—and the way to have directed that concern aright,—would have been to prove him, and the men of his time, victims of a monstrous intellectual delusion. For,—if the truth he held, was of that value he supposed,—it must have been when embraced with a real, not a professed belief. But, in order to be real, it must have been free;—and, if free to be accepted,—by the very necessity of the hypothesis, free, also, to be rejected. The not seeing this, was Calvin's blunder:—and you might have argued to his 'heart,' till crack of doom, without effect, —till you had dislodged this wretched blunder from his metaphysical head."

Once more:—

"Our Creed, what is it?—God, the Almighty, saving, or willing to save, the world from its miseries and sins, by his Son, Jesus: whom,—having raised from the dead, he hath thereby made, and proved to be, both Lord and Christ! A simple thing, is it not?—placed by the side of some others we could name! But of such grandeur in its simplicity,—of such power, if taken to the soul,—that we want nothing but to believe it, and to make it believed,—to create the world afresh, and surround ourselves with a new heavens and a new earth! Creed?—what nation, what people, what world, could want more? What people, what party, what church, what heart, could ever,—in solemn moment,—desire to have less! And then, for a Church—being on this rock built,—how are we circumstanced for that?—how have we got at this rock, and how are we building, or desiring to build, thereon for ourselves, and such of the Lord's people as he may give us to be dwellers in his spiritual temple with us!

"Blessed be God,—it is not far to go, or long to tell. Freely we have formed—freely we retain,—none imposing,—none restraining,—the conceptions we have reached for ourselves,—and as freely, as lovingly, and longingly would communicate to others,—of the dealings of our gracious Father, with his erring and sinning children! We believe that God may be traced through his works; felt through his spirit; and conformably with these,—but with evidence more strong, satisfaction more sure, seen—through his Son. And believing fully, uniting freely, and breathing these thoughts in our worship,—we think we have a truth worth the loving, and worth the giving;—and would rise from that worship, embracing our brethren in desire,—and for their sake,—the truth's sake,—the world's sake—for God's sake,—would make all men,—would they but hear us,—as true, as wise, as happy as ourselves!" [London Inquirer.

ELECTION OF POPE.

The New York Commercial Advertiser gives the following article, translated from a French paper, describing the mode of election in the choice of a Pope. We know not the source from which it was taken, and therefore do not vouch for its authority.

The conclave, as it is called, is entered upon at the close of the *novendiali*, or nine days appropriated to the funeral ceremonies. It is held in the Quirinal palace, to which the Cardinals repair in procession. Soon after their arrival they take an oath to observe the apostolical constitutions regulating their proceedings, which are read by the senior Cardinal. After this they retire to their cells, where they receive the visits of the deplomatic body, of the prelates and of the Roman nobility. At a designated hour, generally far in the night, the master of ceremonies after having rung a bell three times, pronounces before the cells the words "*extra omnes*," which are the signal for closing the doors. All visiters then leave the palace.

The sacred College is formed, when it is complete, of seventy Cardinals, to wit; six suburban Cardinals; being the Bishops of Veletri, Saint Rufino, Frascati, Albano, Palestrino and Sabino; fifty Cardinal priests, among whom are Archbishops and Bishops of foreign countries; and fourteen Cardinal deacons. But the number of seventy is never complete; at present there are, it is believed, but sixty Cardinals. The senior cardinal is the chief of the order of the Bishops; the oldest Cardinal priest is the chief of the order of priests, and the same rule prevails in the order of deacons.

There are three modes of election—that by inspiration, or acclamation; that by compromise; and that by ballot.

The election by inspiration is when the Cardinals give their suffrages *viva voce* and unanimously.—This mode is unfrequent—having occurred only in the choice of Gregory XIII and Sextus Quintus. Compromise is when the Cardinals agree among themselves to nominate delegates who shall appoint the new Pontiff. All the Cardinals present must unite in a compromise; the opposition of one is sufficient to prevent it. This mode also is rare, having been employed only in the case of Clement V.

The mode by ballot and accession is the most usual. The balloting takes place twice each day until a Pope is elected—in the morning, after mass, and in the afternoon. On the morning after the forming of the conclave, at eight o'clock, the master of ceremonies sounds a bell, and twice again at intervals of half an hour, each time exclaiming, before the door of each cell, "*Ad Capellam Domini.*" The Cardinals attend mass and receive the communion. They then refresh themselves in their cells, and afterward unite in the chapel to ballot.

The youngest Cardinal deacon draws from a bag of violet damask, containing little wooden balls on which are inscribed the names of all the Cardinals present, three balls, designating thus by lot the three who are to act as tellers. In the same manner are designated the visiters of the sick, whose office is to collect the ballots of such Cardinals as are unable, through illness or infirmity, to leave their cells. These officers are thus designated by lot every day, if the election is protracted beyond one day.

The tellers then take their places at the table of the ballot, on which is placed a casket with an opening in the cover, destined for the ballots of the sick or infirm Cardinals. The tellers open the casket, turn it upside down to show that it is empty, lock and place it in the hands of the visiters.

The ballots are slips of paper about eight inches long and four wide, and are divided by parallel lines into spaces or partitions, each of which has its particular use. The voter writes in the first space, "Ego Cardmalis" with his name; then he makes a fold, so as to cover the writing, and seals it; in another space he writes "Eligo in summon Pontificem," with the name of the Cardinal for whom he votes, and in like manner covers this with a sealed fold; then, in another space he puts a number, or a motto, or any device which he may select; to designate his ballot. Care is taken that the writing under the folds cannot be seen through the paper or otherwise. The blank ballots are contained in two silver vases, placed on tables.

The oldest member of the Sacred College is the first to vote. He takes a ballot from one of the vases, seats himself at a desk so arranged that all can see him but none can see what he writes, and fills the spaces in the manner above described. Each Cardinal does the same. The voter then takes his folded ballot between his thumb and fore-finger, holds it aloft so that they may all see it, and thus proceeds to the altar. There he kneels and repeats the oath inscribed in large letters on the tablet before the altar:—"Testor Dominum qui me judicaturus est, me eligere quem, secundum Deum, judico eligi debere, et quod item in accessu præstabo;" (that is, I take God, who is to be my judge, to witness that I choose him who before God I think ought to be chosen, and that I will do the same in accession.)

On the altar is placed a large silver chalice, covered by a patine on which is embossed a representation of the Holy Spirit. The voter places his ballot on the patine and raises the latter so that the ballot may slide into the chalice. Then he returns to his seat.

The Cardinals vote in order of senority and in hierarchical order—Bishops, priests, deacons. If one is so infirm as to be unable to leave his seat, his ballot is taken to the altar by one of the tellers.

For the Cardinals who cannot leave their cells the casket before spoken of is taken to them by the visiters, the key being left upon the altar; the visiters also carry one of the vases, containing as many blank ballots as there are Cardinals thus detained from the chapel. If any one of these is too feeble to write, his ballot is filled up, under his dictation, by an amanuences who is sworn to secrecy. The casket, when brought back to the chapel, is opened by one of the tellers, who first ascertains that the number of ballots in it corresponds with that of the absent Cardinals, and then transfers the ballots to the chalice on the altar.

When all the ballots are deposited the first teller shakes them together, and the second counts them, taking them one by one from the chalice and placing them in another. If the number is greater than that of all the Cardinals, they are all burned at once and the whole ceremony is repeated. If the number is right, the three tellers, standing with their backs to the altar, proceed as follows:—The first takes a ballot, opens it merely so that he can see the name of the elected, which he does not pronounce, and passes the ballot to the second, who does the same; he passes it to the third, and it is only by him that the name is declared. All the Cardinals mark the name on printed lists which they have before them. The operation is repeated with every ballot. When all are announced the third teller pierces the ballots, one by one, with a large needle and strings them on a silken cord, of which he ties the ends together and places the file thus made on the table. If any Cardinal has received the required number of votes—two thirds of the whole, excluding his own—he is immediately declared Pope.

If this result has not been attained, the conclave proceeds to the *accession*. Each Cardinal takes a second blank ballot and writes on it "Accedo reverendissimo domino meo Cardinali——;" that is, "I accede to the most reverend my Lord the Cardinal——." The voter cannot give his accession to the Cardinal for whom he as already voted, or to one who had not at least one vote in the first ballot. If he desires to abide by his first choice, or to give no vote, he writes "Accedo nemini"—"I accede to no one."

If the accessions, added to the original votes, present the requisite number for any Cardinal, the new Pope is canonically elected. If not, all the ballots are burned in a brazier placed behind the altar, the smoke from which is conducted to the outer air by a pipe which can be seen from the Piaza of the Quirinal. Here the people assemble to watch the pipe. If they see smoke they know that the balloting has to be repeated; if they do not, then they know that they have a Pope.

As soon as a Pope is chosen the senior Cardinal, by ringing a bell, summons the master of ceremonies and the secretary of the Sacred College. The chiefs of the several orders place themselves standing before the Pope elect, and the senior asks him if he accepts; and on his reply in the affirmative he is called on to declare the name which he will assume fer the Pontificate. As soon as he has accepted, the little canopies over the seats of the Cardinals are made to fall, by means of a cord, except that over his seat; and the Cardinal on either side of him removes to a distance, in token of respect. As soon as the "act of nomination" has been drawn up the two oldest Cardinal-deacons conduct the new Pope behind the altar, and put on him the Pontifical habits, which he is henceforth to wear.

The Pope returns to the altar, wearing these habits, and seating himself in a rich arm chair, receives the first "adoration" of the Sacred College, the members of which, kneeling, kiss his foot and hand, and then rising receive from him the kiss of peace. The Cardinal-chamberlain places on his finger the fisherman's ring, and the Pope gives it to the master of ceremonies to have his name engraved on it.

In the mean time the first Cardinal-deacon, preceded by a master of ceremonies bearing a cross, goes to the grand balcony of the Quirinal and announces in a loud voice to the people the election of a new Pope and the name chosen by the latter.

Letters from Turkey give interesting accounts of the tour the Sultan is now making through his dominions. He left Adrianople on the 19th of May, on his way to Kizanlik, where he was to meet the Prince of Servia. Throughout all his journey, he has every where required the children and younger persons to be vaccinated, and the more readily to obtain the consent of the parents, he has been very free with his presents, and has taken great pains to convince them of his paternal intentions. At Adrianople, Reschid Pasha pronounced, by order of the Sultan, an address before the heads of the several communities, from which we extract the following remarkable passage.

"Differences in religious faith concern only the conscience of the individuals. This difference cannot interfere in any manner with their rights as subjects; it is the wish and intention of our sovereign, that all his subjects, whether Mussulman, Christian or Hebrew, shall enjoy equally his protection."

DEATH OF A GOOD MAN.

We see in the St. Johnsbury (Vt.) *Caledonian* an announcement of the death at that place of Rev. LEONARD WORCESTER, who, for nearly half a century, was Pastor of the Congregational Church in Peacham, Caledonia Co., Vt. In repeating this intelligence in The Tribune the writer cannot withhold an expression of the respect and veneration which, in common with all whose privilege it was to be trained under his benignant and patriarchal ministrations, he feels for his character and memory. He was a man of extraordinary qualities both of head and heart, and the influence of his pious example and earnest instructions, so potent while he was living, will long be seen and felt by those among whom he labored.

He was a native of New Hampshire, and for several years Editor of the Worcester *Spy*, having first served an apprenticeship in the office of that paper while it was conducted by the venerable ISAIAH THOMAS. He left the editorial chair for which he possessed eminent qualifications, to become a Minister of the Gospel. About the beginning of the present century he went to Peacham, of which place he was the first and for a long time the only settled minister. At the period of his settlement the town was new and the people generally were quite poor; but his simplicity of manners and the duties of his calling prepared him to struggle through difficulties which have discouraged an ordinary man. From early manhood to old age he remained with the people as their minister, and only relinquished the active duties of his post when compelled to do so by accumulated bodily infirmities. For several years before his death he resided with his son in the neighboring town of St. Johnsbury, the chuch in Peacham having settled a colleague, who relieved him from all ministerial duty.

His funeral took place among the people to whom he had so long and so faithfully ministered, and the throng that gathered on the occasion bore witness to the affectionate veneration felt for his character and memory by those who best know his worth. His funeral discourse was preached by Rev. DAVID SUTHERLAND of Bath, N. H. for many years his co-temporary and the oldest surviving minister in the region. The text was indicated by Mr. Worcester himself, and the selection beautifully illustrates a prominent trait in his character; "*God be merciful to me a sinner.*" How expressive of that humble reliance on God so befitting to the Christian and which had sustained him through all the vicissitudes of a long and eventful life.

Mr. Worcester was a brother of the late Rev. SAMUEL WORCESTER, D. D. of Salem, Mass., first Secretary of the American Board of Commissioners for Foreign Missions, and also of the late lamented Rev. NOAH WORCESTER, D. D. of Brighton, Mass. whose labors in the cause of Peace have endeared his memory to thousands both in this country and Europe and obtained for him a touching eulogium from the pen of the late Dr. CHANNING. For solid abilities he was inferior to neither of his eminent brothers, though from peculiar circumstances he was not so widely known as they. He was the father of Rev. SAMUEL A. WORCESTER, Missionary to the Cherokees, whose imprisonment in the Georgia Penitentiary fifteen years ago created so much excitement. Two others of his surviving sons are also ministers and highly esteemed for their usefulness and moral worth.

He was a man of commanding presence and exerted an almost unbounded influence among his people. In his deportment as a man and a minister dignity and urbanity were happily blended. He was emphatically a peacemaker, and, as such, his memory will live in the hearts of all who knew him. It is not too much to say that, through his influence mainly, the town of Peacham is eminent for the general intelligence and moral worth of its inhabitants.

Although he never compromised the dignity befitting his station, he was a man of keen wit and relished a joke as well as any of his parishioners. We could tell many pleasant anecdotes illustrating this trait of his character. The people of the town were in the practice for many years of turning out on a given day at the beginning of winter to provide from the parish farm his needed supply of firewood. Notice of this was always given by some member of the congregation at the close of the services on the preceding Sabbath. On these occasions the venerable clergyman used to work in company with his parishioners. One Saturday afternoon while thus engaged, a wag in the company proposed that Mr. Worcester should be excused from further labor, giving as a reason that he would otherwise be compelled to preach an old sermon on the ensuing Sabbath. The minister immediately retorted that it could make little difference whether the sermon were old or new, since the man who had proposed to excuse him from labor usually *slept in Church!* This was a hard hit, for the man was a noted sleeper, and the joke was received with a universal shout.

It was the custom of the town at the annual March meeting to confer on all recently married men the office of hog-reeve. After his second marriage certain persons indulged their propensity for a joke so far as to confer this distinction upon Mr. Worcester. After his election had been duly declared, he made a speech in acknowledgment of the honor, in which he said that, while they had been sheep, he had endeavored to be to them a faithful shepherd; and if they now insisted on turning themselves into swine, he would not forsake them, but do the best he could to keep them out of mischief.

A tribute to the memory of this good and venerated man will doubtless be prepared by some one qualified for the task; but his best eulogy is written in the hearts of those whom he led in paths of righteousness and peace.

——"Lovely was the death of him
Whose life was love."

[N. Y. Tribune.

CHEAP CHURCHES.

Every newly organized parish is naturally desirous of having a church edifice, not such an one as they are able to build, but such an one as answers their ideas of taste and propriety. Hence it commonly happens, that in making the plans of a new church, the parish consult their wishes rather than their ability, depending upon aid from abroad to enable them to do all that they desire. Assistance from Churchmen in the cities and larger towns, in aid of the erection of new churches, is becoming more and more precarious; and this is the result of a two-fold cause. First, the applications are so frequent and so pressing, that the amount given must be divided among many, and therefore leaves a smaller sum for each; and secondly, the very injudicious expenditures which have been repeatedly made of funds collected for this purpose, have served to discourage those, (and they are but few,) who show a spirit of Christian benevolence, in cheerfully contributing their substance to aid in the building of church edifices.

It is a fact, which we shall not attempt to account for, that in the erection of places of worship, there is generally that want of wise forecast, and careful and economical expenditure, on the part of those who are entrusted with the business of building churches, which the same individuals are prompt to manifest in conducting their own private affairs. In some way or other almost every church, whatever its ability, and whatever amount it may have received from abroad, contrives to come out at last in debt, and the consequence is that the parish is embarrassed, and Episcopalians who have given liberally *once*, are pressed with a *second* application to give, in order to *save* what they gave *first*. Such a course of things cannot long continue, without producing serious detriment to the advance of the church. It will be well for new parishes to make but slight dependence upon aid from abroad, to be content with such a house as they can erect with little assistance from others, to resolve to build a rigidly plain church, and to manage the matter of contracts, with as much care as they would in building a dwelling-house for themselves, with a resolute determination not to incur any debt, for any cause.

Churches can be built at a small expense, and by those who have small means they should be built at small expense, and paid for when they are finished and consecrated. When Episcopalians are convinced that all these conditions will be fully and conscientiously complied with, they will not be appealed to in vain, to assist in the erection of churches where they are wanted.

[Christian Witness.

SOMETHING WORTHY OF NOTICE.

When I was in Berlin Iwent into the public prison, and visited every part of the establishment. At last I was introduced to a very large hall which was full of children, with their books and teachers, and having the appearance of a Prussian School room. "What" said I, "is it possible that all these children are imprisoned here for crime?" "Oh no," said my conductor, smiling at my simplicity, "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and are likely to grow up in ignorance and crime, the government places them here, and maintains and educates them for useful employment. This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of the government, as well its highest interest, when a man is paying the penalties of his crimes in a public prison, to see that his unoffending children are not left to suffer and inherit their father's vices. Surely it would be better for the child, and *cheaper* as well as better for the state. Let is not be supposed that a man will go to prison for the sake of leaving his children to be taken care of—for those who go to prison usually have little regard for their children. If they had, discipline like that of the Berlin prison would soon sicken them of such a bargain. [Prof. Stowe's Report.

Isaac Walton, in his admirable Lives, after mentioning characteristic anecdotes of Herbert, adds:

"In a walk to Salisbury, he saw a poor man with a poorer horse, that was fallen under his load; they were both in distress and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, 'that if he loved himself, he would be merciful to his beast.' Thus he left the poor man, and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion; and when one of the company told him he had 'disparaged himself by so dirty an employment,' his answer was, 'that the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided him and made discord in his conscience whensoever he should pass by that place: For if I be bound to pray for all that be in distress, I am sure I am bound, as far as it is in my power, to practice what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments.'"

BURY MY INFLUENCE WITH ME.

Not long since a young man, blessed with wealthy and respectable parentage, who might have been useful and honored, had he improved his opportunities, but who had run a short career of vice and dissipation, and by his example enticed others to ruin, was stretched upon his dying bed. The lamp of life was burning feebly in its sockets, weeping relatives were gathered around him. The dying youth, as if arousing his last energies of exhausted nature, called upon his attending friends, "I am about to be launched into eternity. "Bitterly, O bitterly, do I regret my former sins and follies. I have one request to make before I leave you forever. Soon you will commit me to the open grave. O gather up my influence, and bury it with me." He died, and was buried, but his influence lives, and not only to the latest generation of man but through eternity to come it will continue to operate.

FLORAL PROCESSION IN SALEM.

The following is a portion of the account in the Observer, to which we referred last week. Beautiful as was the show—the most beautiful thing about it, in our view, was the *union of all* the Sunday Schools.

"After preparation as complete as the very short notice would allow, the Sunday Schools assembled at half past six, and, having been separately arranged and marshalled, at their several places of meeting, proceeded to the common. There the school of each society took its place, in the order of the society's organization, and the Mayor, clergymen, superintendents, &c., joining it, the procession, accompanied by a band of music, moved through the city, until it reached Chesnut Street, and passing down on one side, countermarched on the other. Nothing could be more lovely than the scene presented. As they stopped to rest, under the beautiful arch of trees, in one place was a band of scholars from the Bethel school, who were chanting their sweet hymns, with a simple and touching melody that went directly to the heart. In another, a few, seated on the ground, were looking at the beautiful display around them, unconscious that their picturesque attitudes and sunny faces were adding to its charms. Here, one, in his earnest desire to see the pageant of which he formed a part, would step aside from the line of march to look with childlike wonder and admiration, and there, another would urge forward those who preceded him, a fitting emblem of the impatient spirit, with which youth presses on to the future.

As they countermarched, the spectators were enabled to view in detail the banners and other beautiful devices which a cursory glance would hardly have allowed them to appreciate. Among the latter, were moss baskets, wreaths, garlands, rural hats, made, some of evergreen, and some of oak leaves encircled with flowers; a large moss vase, borne by four boys; a harp; a double arch of box and flowers, carried by four girls, and having under it a little girl with a wreath and moss basket; among the sceptres of the Barton Square School, were two crosses, one having the letters I. H. S. in flowers on green ground; circles of roses red and white, espaliers, an anchor made of evergreen and the rich red flowers of the London pride, and, more touching symbol still than these, one, having, upon a

the heart touched, by some new development of taste and sentiment. Had there been nothing else, the variety in the arrangement and disposition of the wreaths and bouquets alone, was enough to make the sight full of beauty.

Passing down Essex street, the procession moving to Mechanic Hall, which they filled to overflowing; and about 10 o'clock the exercises commenced. The meeting was opened by the children, who joined in singing a song, after which, prayer was offered by Rev. Mr. Worcester."

Addresses were made by the Mayor, Mr. Huntington, Hon. Stephen C. Philips, and others, for which we are sorry we cannot find room.

"The children occupied the intervals between these addresses in singing hymns, which were admirably performed, under the direction of Mr. Hood. After the audience had retired, the children were furnished with refreshments, which had been kindly provided for them, having partaken thereof, they returned to their respective homes, highly gratified and impressed with the celebration of the day.

The number of children in the procession is estimated at over two thousand, of which 350 were from the South Church School, and 50 more from a school in Boston street, dependent upon it; Second Universalist, 86 scholars; St. Peter's, 80; Tabernacle, 273; Second Baptist, 250; Union street, 80; Bethel, 150; Barton Square, 100; North, 70; Howard street, 166. —We were not able to ascertain the numbers of the other schools; but, as there were at least sixteen of them, and the eleven enumerated above give over sixteen hundred scholars, we think the whole number may be safely set down at over two thousand. The procession was about two hours on the march, and at least forty minutes in passing a given point.

The dates of the foundation of several of the churches, borne on the banners, were as follows: First, 1620; East, 1718; St. Peter's 1733; Tabernacle, 1735; South, 1735; North, 1772; Howard street, 1802; First Baptist, 1804; First Universalist, 1805; Independent, 1824; Second Baptist, 1826; Crombie street, 1832; Second Universalist, 1843.

During the day, after this public celebration had terminated, children were to be seen in all the streets, still decked in their flowers, "and these scattered gems of the florrl coronet of our city were objects of continual interest, and added much to our enjoyment whenever one of them met our view. In this hasty sketch, the half has not been told: to have any realizing sense of the matter, one must have been on the spot, to look at all for himself; and even then, so touching was the scene, you could not always be quite sure of distinct vision; for those of stoutest heart, the manliest, and those least used to tears, would find their eyes dimmed at the sight of such innocence, beauty and lovliness.—There was but one opinion as to the success of the experiment, unpremeditated as it was, and we could not but think these little ones were to us as ministering spirits to charm away, on this glorious anniversary, all other feelings than those which their sweet floral teachings would ever produce, those of union, hope, and love."

CHRISTIAN REGISTER.

BOSTON, JULY 25, 1846.

PRACTICAL ATHEISM.

There is at this day, a great deal of materialism or tendency to materialism, which is unfavorable to faith in God, as a living spirit everywhere present, and against which all who mean and do any thing in the way of forming right and Christian habits of soul should be on their guard. Many dwell so constantly, in thought and action, in the artificial world, human hands are building,—many have so much interest and occupation, within the circle of their own fabrics, that a practical atheism comes upon them and they are conscious of few aspirations that reach beyond the present or rise above earth. Reverence is not a prominent characteristic of the times; in part, because the conversation of multitudes is so seldom with the fresh, original works of their Creator. Earthly habits of soul are easily formed and soon become stringent in their despotism. The mind unconsciously gets narrowed to the circle of its customary associations—if no effort—earnest effort is made to extend its vision and lift up its affections. There is danger that brick walls and piles of merchandize may shut out heaven; and the dust of earth close the avenues of the heart against spiritual truth. Let all, then protect themselves against this danger, by opening the heart to the fresh and impressive ideas of God, that come from God's own unmarred creations. Let all seek, as they may have opportunity, scenes of grandeur and beauty, that the sentiment of reverence may be awakened and kept awake. Let all make it a part of their religion—to *consider* the lilies of the field—to go out—like the ancient patriarch to meditate at eventide—let all endeavor to see how mountain is joined to mountain, river flows into river, cloud melts into cloud, light mingles with shadows, the foam-crested wave revels in the sunshine, the flowers bloom in verdant vallies, the dew-drops are purer than diamonds—the emerald islands float on the silver lakes—morning comes with gladness and day fades softly and peacefully into night—let all endeavor to see this, to enter often and stand thoughtfully in God's own temple, that so, whilst diligent in business, faithful to their earthly toils, they may be fervent in spirit and have living in their bosoms the sentiment of dependence on the Infinite Father—ascending from the heart's altar the incense of trustful and grateful worship.

THE NEW UNITARIAN CHURCH IN ROXBURY.

We were waiting for the completion and dedication of this edifice, before giving some account of its situation and appearance, and the circumstances which led to its erection. But finding the following correct description in the Mercantile Journal, we take pleasure in copying it. Good feeling, excellent taste, and energetic enterprise have certainly been shown in the building of this church. We hope it may soon be filled with attentive hearers, and that it may prove to many "a gate to heaven."

A new edifice has just been erected in Roxbury, called the Mount Pleasant Congregational Church. It is an imposing-looking building, with a tall spire, and makes quite a conspicuous appearance when approaching that city from Boston. This church has been erected by funds furnished chiefly by the members of Rev. Mr. Putnam's society, (Unitarian,) at the suggestion of their pastor, to furnish accommodation to those who are unable to obtain seats in his church. The necessary sum was subscribed, and the building is now nearly completed and will probably be dedicated the last week in this month.

The external appearance of this church has been much admired. The plan was designed by Mr. Melvin, of Cambridgeport, who is also the contractor for building the church. It is what is commonly termed the Roman style of architecture, and combines harmony of proportion, with neatness, simplicity and elegance. It is located at the corner of Dudley street and Greenville street, near Mount Pleasant—and the spire being lofty—the ball is one hundred and sixty feet above the level of the street—it may be seen at a great distance.

This church has no galleries, excepting one in the tower for an organ and the choir. It contains on the floor one hundred and fourteen pews, arranged in a semi-circular form in order to front the pulpit—each pew will average at least six persons—and all are lined with drab-colored meterial, and cushioned. The rails and arms of the pews are of black walnut, as is also the pulpit, which is a beautiful specimen of workmanship, wrought by Mr. Miller of Cambridgeport.

The walls and ceiling of this church are painted in *fresco*, by Mr. Daniel M. Shepard, a highly deserving young artist, belonging to Salem in this State. It is a very fine specimen of this style of painting, which we are glad to learn is fast obtaining favor among us. The design is chaste and beautiful, and the execution is of a superior order—the effect produced is all which can be wished, and the whole constitutes an ornament of a character highly appropriate, and reflects much credit on this skilful artist.

The ladies of Mr. Putnam's church, by their Fair and Festival on the first of May last, procured funds sufficient to furnish an organ; and an excellent one has been obtained from the Messrs. Hook of this city, and is now in its proper place.

The church when finished, will cost sixteen thousand dollars, exclusive of the organ.

Roxbury is rapidly increasing in population—the churches of all denominations are running over—and we learn that the Orthodox Congregational Society in that city, contemplate erecting soon a church much larger and more convenient than the one they now occupy, on an eligible site near the Rev. Dr. Putnam's church. [Journal.

THE THIRTIETH ANNUAL VISITATION OF THE DIVINITY SCHOOL AT CAMBRIDGE.

Took place on Friday the 17th instant. The performances, twelve in number, were well written dissertations: and gave evidence of thought and scholarship on the part of the graduates. There was also a sufficient variety in sentiment and opinion to show that freedom of inquiry, is freely recognised in that institution, and that the students are left untrammelled in their investigations, by any sectarian influence. The nature of the exercises afforded no occasion for elocution; and from the manner in which the essays were read, it would be unfair to infer how those who read them would preach. But it occurred to us there was a want of earnestness, energy and force in the delivery of most of the parts: whilst at the same time, there were no offensive mannerisms: and each individual's style of writing and speaking, was as it ought to be, his own. The following was the order of Exercises.

1. The Past and Present Value of Ecclesiastical Councils. Mr. Edwin G. Adams.
2. The Moral Doctrine and Practice of the first three Centuries. Mr. Thomas P. Allen.
3. How far is a Doctrinal System useful or necessary? Mr. Robert S. Avery.
4. Our Savior's Purpose or Purposes in forbidding the Publication of his Miracles. Mr. George F. Clark.

HYMN.

"*Knights of the Cross.*"

BY MR. OCTAVIUS B. FROTHITGHAM.

Thou Lord of Hosts, whose guiding hand,
Has brought us here before thy face,
Our spirits wait for thy command,
Our silent hearts implore thy peace.

We come to lay our noblest powers
As offerings at thy holy shrine;
Thine was the strength that nourished ours,
The children of the cross are thine.

While watching on our arms at night,
We saw thine angels round us move;
We heard thy call,—we felt thy light,
And followed, trusting to thy love.

And now, with prayer and hymn we stand,
To give our strength to thee, Great God;
We would redeem thy Holy Land,
The land which sin too long has trod.

Send us where'er thou wilt, O Lord,
Through desert sands, through wearying fight;
Thy conquering love shall be our sword,
And faith in Christ our truest might.

Send down thy constant aid, we pray,
Be thy pure angels with us still;
Thy Truth be that our firmest stay,—
Our only rest, to do thy will.

5. Paul's Doctrine of Justification by Faith explained in Harmony with the Teachings of Christ, and the Views of James. Mr. Octavius B. Frothingham.
6. The Example of Christ as a Religious Teacher. Mr. Samuel Johnson.
7. The Reality and Design of the Transfiguration. Mr. Leonard J. Livermore.
8. The True Ground of Unity in the Church. Mr. Samuel Longfellow.

HYMN.

BY MR SAMUEL JOHNSON.

God of the earnest heart,
The trust assured and still!
Thou who our strength for ever art.—
Thy life through ours reveal.

Upon that painful road.
By saints serenely trod,
Whereon their hallowing influence flowed,
We would go forth, O God,

'Gainst doubt and shame and fear,
In human hearts to strive,
That all may learn to love and bear,
To conquer self, and live;

To draw thy blessings down,
And bring the wronged redress,
And give this glorious world its crown,
The spirit's godlikeness.

No dreams from toil to charm.
No trembling on the tongue,
Lord in thy Rest may we be calm,
Through thy Completeness, strong.

Thou hearest, while we pray;
O deep within us write,
With kindling power, our God, to-day,
Thy word, "On earth be light!"

9. On the Opinion that man is not responsible for his Faith. Mr. Henry B. Maglathlin.
10. The Character and Influence of Zwingle. Mr. Washington McIntire.
11. Christianity in France. Mr. Washington Very.
12. The Love of Popularity in a Pastor. Mr. Samuel H. Winckley.

HYMN.

BY MR. SAMUEL LONGFELLOW.

A HOLY purpose in our hearts
Has deepened calm and still;
And now we leave our Nazareth,
O God! to do thy will.

O Father keep our souls alive
To every hope of good;
And may our life of love proclaim
Man's truest brotherhood.

O Father keep our spirits quick
To every form of wrong;
And in the ear of sin and self
May our rebuke be strong.

And give us in thy holy work,
Patience to wait thy time;
And toiling still with man to breathe
The soul's serener clime.

And when, as in Christ's steps we press,
We see our cross at length,
O Thou, who trod'st Gethsemane,
Thine angels give us strength!

And now with simple reverent hearts
Thy blessing, Lord we wait;
In faith and love, to thee and man
Our lives we consecrate.

A correspondent, whose accuracy in matters of fact there are "none to dispute," has favored us with a few statistics in regard to the Divinty School, which may be of interest to our readers.

In 30 years—beginning with 1817 and closing with 1846 — there have left the school 232. Of this number 182 have been ordained as ministers. During the past year 4 have been ordained in this State, and 7 out of the State. There are 77 belonging to the Massachusetts Convention of Congregational minsters. Incumbents of parishes in the State, 81—out of the State 30. The number dismissed, who yet preach, is 47: the number who have left the profession, 35; the number deceased, 26: the number not ordained (reckoning the 12 graduates of this year) 19. Two of those educated at this school are insane. In regard to the position of the remainder in the Theological world, our correspondent says, there are—2 Swedenborgians, 2 Episcopalians, 1 Orthodox, 1 Methodist, 1 Anti-Supernaturalist, 1 President of a Theological Institution. Forty-six have been settled twice; seven three times, and one four times.

Graduated from Harvard University,		161
" "	Brown's "	17
" "	Bowdoin College,	10
" "	Yale "	4
" "	Amherst "	3
" "	Columbian "	3
" "	Dartmouth "	2
" "	Williams "	1
" "	Geneva "	1
" "	Union "	1
" "	Waterville "	1
" "	South Hanover, Ind.	1
Without a College Degree		27
	Total	232

MEETING OF THE ALUMNI.

The Association of the Alumni, of the Cambridge Divinity School, held their annual meeting on the afternoon of the day of the "Visitation" at 3 o'clock. The officers of the last year were unanimously re-elected. A vote was passed to hold a business meeting next year at 9 A. M. Several clergymen, not graduates of the Cambridge School, were chosen members of the Association. Dr. Parkman of Boston, was chosen Second Preacher; (Prof. Noyes now stands as First Preacher.) Rev. Mr. Lothrop of Boston, stated that the Committee appointed for that purpose, at the last Semi-Annual Convention of Unitarians in New York, had fixed upon Philadelphia as the place of meeting for the next Convention in October—and urged the importance, of responding by a full attendance, to the earnest and cordial invitation given by the brethren in that city. Brief remarks were made by one or two gentlemen, on Resolutions read to the meeting, by Rev. Mr. Bulfinch of Nashua, in regard to the necessity of taking measures to increase the supply of able preachers; but owing to want of time, no action was had on this subject. On motion of Dr. Gannett,—Dr. Gannett, Rev. Mr. Stetson of Medford, and Rev. Mr. Bellows of New York, were appointed a Committee to prepare a reply to an Address on the subject of Peace recently received, from Unitarian Ministers in England and Ireland: the reply to be signed by such clergymen as feel disposed so to do, and sent to England in their name.

THE ADDRESS.

At 4 o'clock the association adjourned, to hear the Annual Address from the Rev. William B. O. Peabody, D. D. of Springfield.

After apologizing for the condition of his voice, and stating that he appeared before the Association rather through the force of circumstances, than in accordance with his own inclination, Mr. Peabody proceeded to deliver a beautiful discourse on "The True Christian Idea of Priest and King,"—through the prevalence of which was to come the regeneration of Church and State. A man (this was the thought) is not made a priest by the laying on of hands; nor is he a king, because the son of a king.—The true king, is he who has the greatest influence for good—the true priest is the holiest man. The true priest is consecrated and the true king crowned by a discipline very different from any outward ceremonies; oftentimes by suffering, poverty, early hardship. Any poor child of humanity may become a king—aye every inch a king; and every good man is a priest. This idea—that character is the mightiest and holiest influence—that goodness is greatness and power, was dwelt upon and illustrated, in a strain of rich and poetical language, and with deep and fervent feeling, to which a report can do no sort of justice. In conclusion the speaker alluded to the Unitarian Denomination, as having made this truth—the supreme importance of character—the basis of their union. And now, if as some say, the Unitarian sect, is passing away, he glad of it: because the fact showed that it had done its work. God suffers nothing to perish—not even a withered leaf—until its task is accomplished. If therefore, the Unitarian sect, as a a sect, was coming to an end, it proved that its mission to enforce the supreme importance of character, as the essence of religion, had been so far successful, as to render its separate existence unnecessary.

The attendance of the clergy, both in the morning and afternoon, was good.

AUTUMNIAL UNITARIAN CONVENTION.

We are authorized to state that this Convention will be held this year at Philadelphia early in the month of October next. The Committee of arrangements have received a communication from the Rev. Mr. Furness' Society, accompanied by a series of resolutions and an invitation to their brethren, the Unitarian clergy and laity of the United States, to assemble in that city at such time as the Committee may appoint: These resolutions, and also a notice of the precise day on which the Convention is to meet, will be published in our next number.

☞ The Meadville Theological School promises to furnish energetic ministers for the "Far West"—men who in the cause of Christianity —resemble in courage, endurance and enterprize those who enlist "for the war." One student started to spend the vacation in Cincinnati with only 62 1-2 cents in his pocket; and another, having given his acre of potatoes at Meadville a last hoeing, has gone 600 miles to Illinois, to work during the wheat harvest, so as to raise funds to finish his education.

THE FIRE AT NANTUCKET.

Active exertions and liberal contributions are making in this city and other places for the relief of the sufferers by the recent terrible conflagration in Nantucket. A Circular from the selectmen of that afflicted town, presents a strong appeal for generous and immediate help: and we doubt not the appeal will at once be answered.

☞ Having alluded to our correspondent's theological position, we deem it no more than right to let him speak for himself and in his own way. On the score of taste we have stricken out a single sentence in his communication.

For the Register.

Mr. Editor:—Your mention in your paper of July 11th, of the denomination which you supposed I should probably give to my theological opinions, makes me wish, and I imagine makes it proper for me, to say something on that head, and on my choice of a party in the religious strifes of the day.

Let me say first, that sectarianism is with me an object of continual abhorrence; so much so that, if I were entrusted with influence over a number of persons, it would be one of my chief endeavors to direct it systematically against that hateful infection. The true communion of the Church is not one of party, nor is it founded on any doctrinal distinctions; it is a fellowship of life and not of thought, as its fellowship with its Head is vital and not intellectual. And it is of necessity universal, inasmuch as any partialness is not only a limitation, but a falseness, and whatever party excludes any of the brethren, excludes itself. And since it has pleased the Son of God to suffer, that he might erect in the world a united church, and he himself with all the riches of his Spirit be the head of it, it is an arch-crime to divide and mangle that august body, to turn its love into hate, and the retreats of its peace into a scene of vulgar battle.

But since this is done, and the true and unfettered communion of the church is nowhere to be enjoyed, we must choose among those deplorable coteries which pretend to represent her.—And he who does this reluctantly, in suffering and in shame, is not chargeable with sectarianism. The church being in ruins, there is no alternative but the conventicle or the cell.

I almost prefer the cell; for the very word "churches" is odious to me, Church being a name which admits no plural. But in part the thirst for fellowship, in part the need of co-operation, on part the constraint of circumstances, drives each man to the choice of a side. If indeed there were any body truly in its principles and spirit representative of that true Church, the choice were quickly made. But there is none. The character of a religious body is decided by the spirit which its members acquire by communion with it. In so far as a spirit of self-renunciation and unworldliness, of mutual preferring of one another, of religious joy and peace, is caught as by a sort of infection, by virtue of being in sincere fellowship with it, is it worthy to represent that first Church of the Apostles which one could not enter without having the spirit of another world breathed into his breast. But it would be unfeeling irony to pretend that any of our denominations thus in any considerable degree represent their parent.

There is no body among us through which we may commune with the true church. That unspeakable and immeasurable boon of a partaken and imparted life, of a fellowship with living saints, in prayer, in counsel, in doctrine, in love unfeigned, in an unfettered freedom, in an unclouded sincerity, is denied us. It is gone (God grant that it may not be forever!) and we must decide as between parties, among those denominations, which come forward each with its part of the slaughtered truth, served up to suit the appetite of the populace.

Now, to consider only a part, so far as the issue is between Unitarians and Trinitarians, the first question would be: which of these two parties is most guilty of the Church's disruption; for that party whichever it be, we may know is languishing under the condemnation and sure wrath of heaven. But this question I leave with those who are conversant with the history of the schism. Another question is: which holds most of the vital truth; not truth in its formulas or outward doctrine, but in its heart of hearts,—most of that truth which, being the special gift and blessing of God, swells with the promise of yet to be developed good; in which of the two parties the greatest energy of longing faith is laboring. This question also I will leave for the decision of better judges than myself. But while I have been meditating on it, there have often come to my mind those words of Christ to the woman at the well, in which he decides the contest for supremacy between the Jews and the Samaritans in favor of the former, and that not on the ground of their having the right on the particular point of the controversy, but on the ground of the greater intelligence of their worship, and because "salvation was of the Jews." And so I cannot help thinking, that salvation is of the Unitarians. And I am led to think this, because, as it seems to me, there is less among them to obstruct the working of the Holy Spirit. The Trinitarians are so stubbornly addicted to formulas, are so bent on having everything conform to the petty workings of their dogmatical intellect, are, as a sect, so given over to the desolating passion for doctrine, and that of the particular sort to which they have from the beginning been bound, that there seems to be no room in them for the teachings of the Spirit. They are too proud to learn. But we know ourselves better, if we do not know better Him whom we worship. We are at least conscious of our deficiencies. The jejuneness of our services, the poverty of our theology, the decay of religious interest in our establishments, the general pitifulness and misery of everything that is in the place of an outward church among us, have extended a feeling of the helplessness and utter poverty of our state, which leaves less hindrance in the way of what is divine. It was on a poverty of spirit like this, when the Jews were languishing under the decay and ruin of their theocracy, and the better spirits felt wholly naked amid desolation, mere beggars at the mercy-seat of God, that Christ pronounced that highest and first benediction. I wish to be in connexion with the Unitarians, then, because the Unitarians are wise enough to know their penury. This may not be true of all; but the feeling is I think very general; and it is our hope. The Spirit is working in us, I think, in a manner not yet understood; and the idea of a worship which none of the forms satisfy, and of a truth which none of the formulas express, and a prophetic longing for a higher realization of its idea of holiness, are among its first effects. Let those cast scorn on these workings, who are ignorant of them in themselves.

Turning now to the matter of Christian doctrine, the common basis and essential substance of it is wholly unsectarian, and will not be possessed as a monopoly. The essential fundamental part is shared by all sects, and in its truest statement will obtain the assent of all. By essential, fundamental part, I mean not such sayings as that "God is good," that "virtue is happiness," or any of those faded, wilted, superseded generalities, with declamation on which our ears are filled to loathing, but something specific, Christian, at the same time that it is the very opposite of theoretic or sectarian, that we are saved by God through Christ in that living fellowship with one another which he established, and which he sustains by his Spirit, of which love and peace and virtue are the various parts and expressions. Here is the foundation of all theology, the basis in experience and fact; and it is from considering and theorizing on this, that all the doctrines of the Church have arisen.

And those doctrines, formed as they have been under a necessity of nature, and with the most reverent and absorbing earnestness, are not to be regarded with contempt, but with great respect. They are all of them attempts at a dialectic statement of essential verities. The doctrine of the Trinity, for instance, in all its various, extended or contracted forms, that floating archdogma,—what is it but an endeavor to bring into one intellectual conception and statement that very threefold fact of Christian experience, allowing neither the mediation of the Son, nor the perpetuity of the Spirit to be excluded, and rightly maintaining both of these to be no other than new forms of the same primal God? But, alas! what are all statements on such a subject! I remember a fish which I have seen floating by myriads in the ocean, a thin, half-transparent, filmy creature, spreading and contracting itself with an apparent half-consciousness near the surface of the waves, and when I fished it up, though it appeared organic and alive, it melted away into sea-water from which it seemed to have been formed. I find in it an emblem of the doctrine of the Trinity. What is that but a kind of organic form of the element of truth in which we all are floating; and what matter whether we affirm or deny any particular intellectualization of it?

What I chiefly value in the doctrine of the Trinity, is the Unity it ascribes to God, its denial of all multiplicity in the object of our reverence. If I look on Jesus Christ solely in the light of one *sent* (an expression of scripture which must of course be acknowledged to be figurative,) I am divided between two objects of love, the Father and the Son, and hesitate as to the source of my redemption; but if I regard him in the heavenly sources of his being, and esteem that divine incarnate glory as God entering in, then there is no doubleness there, but a perfect unity. And if I regard the Holy Spirit as anything derived and dependent, existing in the soul as part of the creature, I see therein a source of glory separate from God, and am distracted by the imagination of something divine in the world which is not the action of the divine Author of the world. But if I see, as I must, that the Holy Spirit is no emanation, much less the mere law of goodness in man, but the acting God himself on and behind the soul, then all my spiritual experiences bring me directly into connexion with the Supreme, and there is nothing good and holy made known to my heart that does not immediately lead me to glorify him. So there is no multiplicity in the divine powers of the Universe; but all are one; the Eternal Logos which makes itself seen in creation, the Eternal Spirit which makes itself felt in the soul, the Eternal Father to whom our highest thought ascends, are all one. And let it be observed that the threefoldness is not in the doctrine, but in the fact. The fact of the immutable Father, the fact of Jesus Christ as a divinely endowed, and divinely active being, the fact of the Spirit helping our infirmities, these are the three parts with which our religious experience acquaints us. I value the doctrine of the Trinity, because it removes all multiplicity from these, makes them all parts of the same omnipresent divine activity. This is not theorizing. There lies in Christian consciousness the assurance of that unity.

You will see then that I do not call myself Trinitarian nor Unitarian; and this not because I would avoid committing myself, but because I will not describe the most solemn depths of my thought by a vague and inappropriate catchword. If I be enquired of concerning my faith, I will not answer in one of those stereotyped forms, which mean nothing, or I know not what; but I will endeavor sincerely and with what fulness I can, to unfold my view. I will state how the light falls into the little chamber of my mind. I seek no name of war, nor do I fear any, only resolved on one thing, that I will be a member of no sect,—that I will belong to no party in the spirit of that party,—that I will maintain myself a member of the universal Church of Christ, enjoying its fellowship and its immunities, as I hope hereafter to enjoy its triumphs.

I am, respected and beloved brother,

Most sincerely yours

GEORGE F. SIMMONS.

Boston, 17th July, 1846.

A SCHOLAR.

A correspondent of the Advertiser, writing from Paris, gives the following account of Cardinal Mezzofanti. Such an amount of erudition, in one man's brain, is quite appalling, and makes some of our great scholars appear hardly more than graduates of the Primary Schools in the world of letters. The writer has been speaking of the thorough study of the languages in Europe.

"And now having gotten upon this subject—and as I am not writing you a treatise but a letter—I will speak to you of my interview with Cardinal Mezzofanti, certainly the most extraordinary scholar of the age. You already know him from Lord Byron's description, who says of him, "I do not recollect a single foreign literary character that I wished to see twice, except MEZZOFANTI, who is a prodigy of language; a Briarius of the parts of speech, a walking library, who ought to have lived at the time of the tower of Babel, as universal interpreter; a real miracle, and without pretension too."

At the age of thirty six, when professor of Greek and Oriental Literature at Bologna, Mezzofanti read twenty, and conversed in eighteen different languages. He now speaks *forty two!!* and is seventy two years old.

I saw him in his Cardinal's palace at Rome on the 11th of February, 1845, dressed in the morning gown of his order, seated in his library, where he received me with the courtesy of a man of the world. He speaks English with an accent, but with perfect propriety; and entered into a conversation on the subject of American literature, and on the variations of our language from that of the earlier period of English History. He was desirous of ascertaining the difference of the American and English pronuciation of the Latin and Greek classics, and taxed my memory for a repetition of some passages both in poetry and prose, delighting me in turn by his learned remarks on the classics of his own country and the periodical literature of mine. He had begun to study the Indian dialects of America, and regretted that his official duties left him no leisure to pursue the subject, especially as he could find no person practically acquainted with them.

In his capacity of Cardinal he is at the head of the pontifical commission charged with the care of education and the colleges, and he gave me the printed programme of an exhibition of the pupils of the College de Propaganda Fidei in forty two different languages, *all of which he understands*, with an invitation to attend the performances.

He has nothing of the superciliousness, which is sometimes offensive in great men, or the pedentry that is so wearisome in the learned.—His manners are as plain as his learning is wonderful, and I left him astonished at his capacity without being able to discover any phrenological development indicative of his extraordinary faculty."

MEANS OF PUBLIC INSTRUCTION IN PARIS.

We find the following information in a letter published in the Boston Daily Advertiser.

In regard to the School-rooms they are mostly selected in buildings conveniently located, but not originally intended for such purpose. A model School House has lately been erected in the Rue de Charonne, in which the boys are separated from the girls, and regard is paid to the having of sufficient light and air, warm in winter and "fresh in summer, and well ventilated through the year, so that each child may enjoy the five cubic yards per hour." There is provision also for an open and a covered playground, a gratification which the French never forget for all the laboring classes young or old.

The primary schools, open to children by day, are attended in the evening by adults, who lost in their youth the advantages of suitable education. The number in 1844 who availed themselves of the privilege was 3750.

But besides these evening schools there are for male adults in the same way, six schools at the city expense, for the art of designing, with 1250 pupils; and one for women with 250. The expense of these which are preparatory or primary, is 20,500 francs, ($4,100.) Besides this, the city pays 6009 francs per ann. to the Royal school of design, and has the privilege of placing there a limited number of pupils.

You probably ask what is a school of design! —And you are right, for I believe there is none in the U. S. A school of design is intended to teach the art of inventing and drawing models of furniture, china, glass-ware, carriages, harness, prints for silks, muslins and calico; in fact every thing appertaining to materials requiring in their appearance beauty or taste. Whatever you see from the French loom or workshop, new in its form or elegant in appearance, is the result of that study of antiquity and that exercise of invention, which are taught in these schools of design, and which combined by skill and genius have rendered the French artists so admirabl estandards of taste.

It is further extended to all the fashions of dress, both for men and women. A new cap or a new trimming is the work of the designer. He gives the idea on paper, and the "merchande de mone," or the "couturier," has only to execute his conception. To be a designer is to have a profession; to be an eminent designer is to be sure of a fortune. "Blane's embroidered waistcoats," and "Manuley's robes du soir" are but copies of beautiful inventions from some artist of the school of design. Besides the law relating to primary schools above mentioned, it is required that cities should establish a superior primary school. Two of these were opened in Paris in 1839. The course of instruction in one, requires three years, the other six years. The first is intended to prepare pupils for clerks, ushers, measurers of mechanic work, &c. Those who aspire to higher employments, must submit to a long period of discipline. These schools are not entirely free. Thirteen francs per month are required of each pupil, a sum much below the actual expense of instruction. The school of the three years term commenced with 79 pupils. It has now nearly 300, which is its full compliment.

The account of this school in 1845, gives a list of 73 pupils who had completed the full course of instruction with the employments which they immediately secured as follows:

9 Measurers of Mechanic Work, and pupils in Architecture.
12 Mechanics, viz: Printers, Piano Makers.
24 in Commerce, Clerks, Book-keepers.
2 in Public Service in the Savings Bank.
6 Fabricants of Chemical Products.
5 *Designators* in Manufactories.
14 Teachers in Public and Private Schools.
1 Musician.

But the account is defective in not stating out of what number or class these 73 were taken, or what became of the remainder.

The higher branches of learning are taught in Paris by means of the communal College of Rollin, for the study of the classics, and the College Charlemagne and the College Bourbon, and three others which are University colleges or branches of the University. In some, the pupils reside, in others attended only in the day for study and recitations. These Colleges are sustained partly by their own funds, partly by aid from the royal communal and city treasuries in proportions which I do not well enough understand to be able to give you any exact information.

But it is not merely the course of common classical or professional education that is provided for. Lectures at which persons attend without charge are daily delivered by able men on all subjects of art, science and literature, and free and normal schools are open for the perfection of the pupil in painting, music and sculpture, from which the more deserving are transferred, at the public expense, to the French Academy at Rome. Candidates for the theatre or the Opera have also their appropriate Institutions. Napoleon in one of his most active campaigns found time to make an order for extending the advantages of the Conservatoire de la Musique, now one of the most famous schools in Europe.

The Bibliotheque du Roi, with a million of volumes, is warmed, lighted, kept clean and opened every day, gratuitiously, to all well behaved persons of either sex, who are served at convenient tables with pen, ink, paper and any books they desire to examine. Every thing is taught at public expense but dancing, and that is an art which the French inherit by nature; but on all public occasions bands of music are stationed in convenient localities, and this passion of the people is allowed ample indulgence under the moral and personal guardianship of the police.

CARE FOR THE NEGLECTED.

The regular monthly meeting of the Teachers' Social Union was held on Monday evening, in the beautiful chapel of the Church of the Saviour, in Bedford-street.

The subject for the evening was, "What is our duty in regard to the neglected children of foreign and vicious parents!"

The meeting was opened with a very appropriate prayer by Rev. Mr Waterston, the pastor; and after the reading of minutes by the Secretary, the Rev. Mr. Burton, a city missionary, being called upon, said he had made pretty thorough search through the dark parts of the city, and the result of his inquiries was the conviction, that most of the children of Protestants were gathered into Sunday schools,—that the Orthodox had very carefully searched them out; but the Catholic children were, on the Sabbath as well as other days, wandering neglected about the streets, corrupting and corrupted. Yet he found that the Catholics themselves were waking up to the necessity of Sunday-school instruction, and had one school in the north part of the city of 700 scholars; and he proposed and urged that we should aid them in their efforts to gather children into their own schools. He knew that there were strong prejudices against the Catholic religion in our community; but he had examined their books, and he found they contained excellent precepts, and if their sentiments were carried out fully in practice, he should want no better religion.

Mr Haskins (an American, recently converted to the Romanish faith,) he said that he was doing a great deal to enlighten the Catholic population of this city, and was anxiously desiring the benevolent to aid him in his exceedingly important efforts for their instruction. This philanthropic man had procured a complete system of Sunday school books for Catholic schools, and was conscientiously doing all he could in their behalf, deeply sensible of their faults.

Several other gentlemen concurred in the sentiments of Mr Burton, and expressed much regret on account of the prejudice existing amongst Protestants generally against Catholics, and the impossibility of gaining their confidence, so long as these prejudices were indulged. They thought there was no hope of getting them to attend Protestant Sunday schools; but if we encourage them to attend their own, we might perhaps so far allay their prejudices, that they would send their children with ours to the public primary and grammar schools; and our object should be to enlighten and Americanize, as well as to imbue them with a christian spirit.

One gentleman of the association remarked, that if Catholics could be educated in our schools which were neither protestant nor Catholic, he would risk their religion. It would be found harmless. He urged that they should not be neglected, or regarded with jealousy; that we should always bear in mind, that they were our *brethren*, children of the same Heavenly Father, and had precious immortal souls. Let us, said he, away with our prejudices against them; let us *pity* them in their poverty, and in a land of strangers, and try to do them good. He wished there was a Sunday school attached to every Catholic church in the city.

Another member referred to the sweet simplicity of childhood; and in every bosom, he said, there was a spark of human sympathy, which never dies. The most degraded parent in the prison cell wishes his children to be virtuous; and even such would often shed tears of gratitude for kindness to their children—for efforts to save them from the character and fate of their parents. But such children could not be saved without care; they must be sought out, and lead into the paths of virtue. The members of that association had nothing to do with sectarianism; they stood on the broad platform of Christianity—that religion which sends forth missionaries to the whole world. Let us, then, he said, sympathize with every effort to do good. We indeed claim the privilege of choosing our own path of labor, and let others choose theirs; but let us feel that we are all laborers in one common cause, and let us aid one another, and not look at the color of their banners, to see whether they belong to us, before we will stretch out the warm hand of brotherhood.

Rev. Mr. Hayward of Kentucky said, one object of this society was, to benefit the children of vicious parents, and of this class, there would always and everywhere be found enough to employ our benevolent efforts. Every individual, he said, might be useful in this cause, by *visiting* them in their own places of abode, and showing them that we felt an interest in their welfare, and sincerely desired to do them good. The great difficulty in society, the grand cause of so much wretchedness and vice in the world, was, that there were such wide distinctions made between different classes of society; so little sympathy between different portions of the same family. If there were more of a feeling of brotherhood—if each Christian would visit one or two degraded families every week, and kindly instruct and advise them, he might do an inestimable amount of good. And this would be only carrying out the spirit and the religion of Christ.

Deacon Grant, who came in near the close of the evening, was called upon to express his sentiments on a subject, with which he, it was said, more than almost any other man, was familiar. He apologized for not being there to hear the discussion; but said he had been so agreeably detained, that he would explain the cause, that the association might share his pleasure. He had been out to Watertown, to solicit charity from Mr. Cushing, who was absent; but he was amply, and more than amply paid for waiting his return, by the prompt and hearty manner in which he sat down and drew him a check of $500, for an important object.

Dea. Grant thought this subject of educating the vicious and the exposed, the most important that could possibly occupy the attention of this association. The city was overrun with vicious boys—and if they were neglected a few years, he did not wish to live to see the state of society in Boston which would result from this neglect. Ten or twelve hundred boys, mostly children of foreigners, might now every day be found lounging about the streets and bowling alleys, and places of public resort in the city. A few years ago considerable alarm was expressed rsspecting the construction of a bowling alley out in the suburbs; but now they were springing up by hundreds all over the city, even where ground was the most expensive; their success would warrant almost any expense from those who preferred money to public morals. They were so many schools of vice—at nearly every one of which might be found some eighteen or twenty boys, who were expert pupils in all lessons of iniquity. He had haily applications to receive some of these very boys at the Farm School. Respectable mothers had entreated him with tears to take their sons, as the only means of saving them from the seductive influences of such companionship.

He believed if Christians generally would engage in this work, something might be done. Twenty years ago the city was divided into small districts, and a large number of gentlemen enlisted to search out all who did not attend school, and bring them in; and the result was the collection of hundreds of children, and the establishment of our present system of primary schools; and with similar effect something might now be done, which would tell largely upon the future character of our citizens, and the prosperity of our Commonwealth. Much was said about the advance of mind and of morals; but he thought there was no advance that could compare with the lawlessness and immorality of the boys in our city. Our courts of justice were crowded with juvenile delinquents, and every place appropriated for their reception was overflowing, and demanding enlargement; and it was obvious to every reflecting mind that some new expedient must be sought to remedy this growing evil.

Rev. Mr. Waterston briefly summed up the considerations in favor of efficient measures for extending the benefits of education among the degraded classes—and in the spirit of Christian patriotism exhorted all, individually, to cultivate fraternal sympathy towards the neglected wanderers in our streets—little girls as well as boys, who are cast out from parental care, and exposed to the most polluting and degrading influences. [Boston Courier.

MINISTRY AT LARGE IN LOWELL.

We have received the second Annual Report of the Rev. Horatio Wood, Minister at Large, to the Missionary Society connected with the South Parish, in the city of Lowell. From this document we learn, what some personal knowledge of his labors, led us to expect, that Mr. W. is pursuing his great and good work with untiring industry and perseverance,—devoting to it all his time and the best of his abilities, and meeting, as he deserves, a good measure of success. In his report he speaks plainly and with a voice of warning of the causes of pauperism: among which, of course, intemperance stands first.—After giving some account of his labors on secular days and "in the street," going from house to house, he speaks th

virtuous in character, if some, injudiciously and wrongfully, did not inculcate the idea, that it is intended only for the poor and erring. Such a body of worshippers exclusively, no Ministry at large aims to collect, and should not, if it could. A congregation exclusively of rich or exclusively of poor would be alike offensive to the Maker of us all. So of a congregation of sinners and saints. Together, should we freely bow before one Father and Judge,—It should be considered as respectable to enter our door of worship, as that of any temple in the city. God views it thus. And more so if one comes with the motive to mingle and elevate, to sympathise and help the cause of Christ. 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me'—I would say at the same time, in passing, that the building in which we assemble, in external aspect and interior accommodation is not suited to accomplish our design, and is not in harmony with our views and measures.

The Church of Christ connected with the congregation, contains thirty members of five different denominations. The sect is not named or thought of among us. We are one in Christ.

"Another efficient instrument has been the Sunday School in which, during the past year, religious instruction has been given to one hundred and fifty six different scholars. The present number of children in the school is rising of one hundred. The number of teachers is fourteen, characterised by constancy and success in interesting and profiting those under their care. The children are not all strictly poor. This is as it should be. But most are the very ones we seek to reach and guide. We aim to give them practical teaching, to gain their affections, to engage them in improvement, and to give them the best possible advantages. We are sure that we have done much good to many."

"Connected with the Sunday School are two libraries of religious and miscellaneous reading, together containing three hundred and sixty volumes. They have been much read. This statement will be gratifying to those who gave us subscriptions to the amount of twenty dollars, and to the ladies of the South Parish Sewing Circle, who gave us twenty dollars more."

Mr. Wood has also established a Sunday School for girls, of this he says—

"It numbered through the season thirty scholars. A singing school was united with it the last season. But not kept this summer, the interest in attendance is diminished. A plan so useful and successful every where else, cannot, however, fail of ultimate success here. Its advantages are too obvious to be described. All our exertion for the young must be acknowledged to be in the right direction, centering in the exact spot where they are most necessary. They will do something to diminish the sum of poverty and crime, and to lessen the amount of future increase.

Mr. W. has also found advantage in following the example set him by one at least of the ministers in this city.

"For the benefit of young persons who have entered into business without good advantages of common learning, and with small means, and of adults who might be disposed to make up the deficiency of early years, an evening school was established last winter, and held two evenings a week, for five months, ending with March. It was under the superintendence of myself and Mrs. Wood, aided by eight teachers, who gave valuable assistance. One promising young man who instructed a class on adults with fidelity and success, is gone to another world. We mourn. He is receiving the reward of his benevolence. Will not other young men fill his vacancy, and tread in his steps? More than two hundred males and females entered the school. The largest number of scholars recorded at any one time, was one hundred and forty. One evening when seventy were present, I found, by inquiry of all, that only one had ever attended an evening school before. It is probable, then, that but for this free school, few of these individuals would have had this opportunity of improvement.—Most of them were laborers and operatives.—Irregularity of attendance was a fault of the school. Those who attended regularly, in general, made good progress. It was pleasing to witness a class of adults between the ages of thirty and fifty, striving to learn to read. They were successful in their effort. This experiment of an evening school is not considered as fully tried, but the success of the past year makes it desirable that the school be re-opened in November. The intellectual and moral bearings of such a school should be fully considered."

In conclusion Mr. Wood asks—

"Is not the work we have begun a good work?—good, as we have testimony from the past, and as the present bears witness!—good for the future generations of the city! Can we not see them rise up and call us blessed! Is it not a good work? Let heart answer to heart, and all in one answer me—Is it not? Ask Christ. Behold him, standing before the disciples of his forerunner, and saying—'go and tell those things ye see and hear.'"

To these questions there is but one answer. The Ministry at Large in Lowell, ought to be and no doubt will be generously sustained: and have to increase its success, the earnest prayers and aid of all who would not have pauperism and crime grow with the growth of that young and flourishing city.

WELL ANSWERED.

A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him, and said,

"Sir, I am told you are against the perseverance of the saints."

"Not I, indeed," answered he; "it's the perseverance of the sinners that I oppose."

"But that is not a satisfactory answer, sir. Do you think that a child of God cannot fall very low, and yet be restored?"

He replied, "I think it will be very dangerous to try the experiment?" [Banner.

The above reminds us of another anecdote, under the wit of which, is of a solemn admonition.—An individual—probably too much given to settling such questions as whether worship would be most acceptable at Jerusalem or "in this mountain" came to try his minister's theological ability—with this inquiry: "I wish to know, sir, whether you believe in the efficacy of a death-bed repentance?" "Why?" was the reply—"Do *you mean to try it?*"

☞ After reading the following calculations, no sober-minded man, certainly no Christian man, will think the importance of providing amplest means for moral and leligious education of the young, beyond the mountains, can easily be overstated.

GROWTH OF THE WEST.

In 1840, the Atlantic states had (omitting fractions) 10,700,000 inhabitants; and the states lying west of the mountains, and between the lakes and the gulf, 6,400,000. From the former must be deducted one-fourth of the population of Pennsylvania, Virginia and Georgia, and the small part of New York lying on Lake Erie, as they are decidedly western in position, interests, and character. This portion amounts to about 1,000,000, making the Atlantic population at the last census 9,700,000; the entire western 7,400,000. From 1790 to 1830, the Atlantic portion (excluding the parts which properly belong to the west) increased 6,120,000 to 1220,000 for each decennium since the first census. The increase was nearly uniform during the first three periods, being about 1,070,000; it rose in the fourth period, or from 1820 to 1830 to 1,690,000, but decreased in the fifth from this last number to, 1,330,000. Assuming this to be the increase for the current decennium, we shall have at the census of 1850, a population of 10,930,000 in the Atlantic portion of the states. Allowing the increase of the whole United States to be the same as hitherto—that is, at the rate of one third for every ten years, we shall have for our entire population in 1850, 22,760,000, from which, deducting the Atlantic portion, 10,930,000, there remain for the West 11,830,000, or a majority of 900,000. That we are entirely within the mark in estimating the growth of the West, appears clearly from the following table:

Increase of the West from 1790 *to* 1840.

1790 to 1800	270,000
1800 to 1810	600,000
1810 to 1820	1,160,000
1820 to 1830	1,430,000
1830 to 1840	2,900,000

From this it will be seen that the ratio of increase has been, in two of the periods over 100 per cent.; in one of them 70 per cent.; and in only one case has it fallen below 50 per cent.; while for the preceding two years it exceeded 100.

BURIAL OF FOUR CHILDREN.

A Cincinnati paper has an account from Licking County, in that State, of a very unnatural sight—the burial of four beautiful children, all girls, and all these born alive at one birth. One lived six hours, one two hours, and two an hour and a half each. At the interment, the coffin was opened to public view, and there was presented the most interesting sight ever seen. Four beautiful babes in one coffin, side by side, of equal size and beauty, all of perfect shape. The parents, Henry and Mary Craft, still live in Licking.

The sight said to be unnatural was, we suppose, only unusual. It was that, most certainly.

But four little ones, all of a flock, and all of an age, borne forth as death's trophy, one of the richest he has enjoyed since Herod harvested for Heaven the innocents of the Tetrarchate.

These little ones are assured treasures. The Rev. Dr. Dorr, of this city, has indulged in some consoling reflections upon the knowledge which the emigrants from earth to Heaven shall have of each other in their eternity of bliss, the recognition of former relations, &c. And the Rev. Dr. Bethune has consoled the smitten parent with the assurance, scripturally sustained, that the early lost are early saved; so that, hereafter, the mothers shall see trooping, amid the heavenly welcomers of her home-coming, the little band that passed the portals of life and death in a single day, without a moral stain, without a dimming of the lustre of innocence. She has treasures, then, in Heaven; and where her treasure is, there may her heart be also.

[Phil. U. S. Gazette.

*** The notice of the Thursday Lecture of last week was accidentally mislaid. It was preached by Rev. Mr. Smith of this city from Revelations i. 7. "Every eye shall see him."

Subject—Christ,—his relation to God,—his relation to man in this life and in the future.

The Lecture was preached this week by Rev. Dr. Frothingham from 2 Peter ii. 19. "While they promise them liberty, they themselves are the servants of corruptions; for of whom a man is overcome, of the same is he brought in bondage."

Subject—No liberty, individual, or public without moral principle.

OBITUARIES.

DEACON AMOS COBB

Died, in Cummington, July 2d, Deacon Amos Cobb, aged 71 years.

In this afflictive bereavement his family and friends mourn him as one greatly respected and ardently loved.

During his protracted sickness he was visited by numerous friends, with whom he conversed on the subject of his approaching dissolution, with a degree of cheerfulness which convinced all, of his willingness to depart, and also of his great veneration for religion.

For years he was much engaged in the contemplation of the works of nature, and study of the Bible, his soul was thus filled with heavenly instruction, which was plainly seen in his conversation and social intercourse.

Not far from his residence he had long since selected a happy spot for his last resting place, made more beautiful, by the evergreens and flowering shrubs which he had planted and cultivated with his own hands.

His pure and gentle spirit has now gone to the Father who gave it, and may he grant peace and consolation to all his numerous friends.

The following piece was sung at the funeral by his children.

"Who shall weep when the righteous die?
Who shall mourn when the good depart?
When the soul of the godly away shall fly,
Who shall lay the loss at heart?

He has gone into peace, he has laid him down,
To sleep till the dawn of a brighter day,
And he shall wake on that holy morn,
When sorrow and sighing shall fade away."

MISS MEHITABLE HIGGINSON.

Died, at 6 o'clock, on Sunday evening last, that venerable and excellent lady, Miss MEHITABLE HIGGINSON, after about five weeks severe illness, which she bore with her characteristic firmness and Christian patience. With a devout and entire submission to the will of God, she had an earnest desire to depart and be with him.—Her mind was sound and clear to the last moment of her consciousness on earth. She received the most assiduous and tender care throughout her illness. Her bed-side was constantly surrounded by grateful and devoted friends, her former pupils, who were to her all that the most affectionate daughters could be to a beloved mother. Thus, in her last moments, she had a beautiful illustration of her own faith in the goodness of human nature, which she had so often feelingly and gratefully declared from her own rich experience.

It seems proper to accompany our grateful and affectionate tribute to her memory with some brief notices of her immediate ancestors as found in the history of Salem. She was the sixth in descent from the Rev. FRANCIS HIGGINSON, and the last of that venerated name in our city. This illustrious father of the New England churches was ordained over the First Church, in August, 1629, and died in August, 1630; his son, the Rev. JOHN HIGGINSON, was minister of the same church, from 1660 to 1708, when he died at the age of 93; his son, COL. JOHN, "long of the governor's counsel,' died in 1720, aged 73; his son, JOHN, "a respectable merchant," died in 1718, aged 43; his son, JOHN, a graduate of Harvard College, 1717, was successor of Major Stephen Sewall, as Register of the County, from 1725 to 1744, when he died, aged 46; his son, COL. JOHN, who succeeded him as Register of the County, "for thirty years," married, in 1755, MEHITABLE ROBIE, of Boston. Their daughter, MEHITABLE, was born March 26, 1764, and died July 19, 1846. She lost her father in 1774, "a man greatly respected and beloved." Her mother was the daughter of THOMAS ROBIE, M. D., who had been a Tutor and Fellow of Harvard College, and left a high reputation there for his mathematical learning and Christian character. Upon his resigning his office in the College, 1723, he married MEHITABLE SEWALL, daughter of Stephen Sewall, the Register above named, and settled as a physician in Salem. He died in 1729, at the age of 41. His daughter Mehitable, then about five years old, and his son Thomas, born after his death, were his only children who lived to mature age. At the time of Mehitable's marriage to Col. Higginson, she was residing in the family and superintending the household of her maternal uncle, Chief Justice Stephen Sewall, of Boston, a man renowned in his day, and highly extolled by his learned minister, the late Dr. Mayhew, for his judicial, literary, social and Christian excellence.

These slight sketches of family history taken principally from Felt's Annals of Salem, may serve to illustrate the remarkable character of our late beloved and venerated friend, Miss Higginson whose life, filled with usefulness of the highest order, and adorned by christian virtue, benevolence, and wisdom, was worthy of her most honored ancesty. Early losing her father and her young brother, JOHN, she and her mother were left alone in the world at a period of great public anxiety as well as domestic affliction. But her mother's intelligence, piety, wisdom and energy, aided by her own kindred virtues, were sufficient to sustain them both through all their vicissitudes and trials, and to crown their days with the richest of earthly blessings,—the conscious satisfaction of doing extensive good, and receiving the homage of grateful hearts. During the revolutionary war they resided in Nova Scotia together with Mrs. Higginson's worthy brother, Thomas Robie and his family, and some other friends. Upon the restoration of peace they returned to their former mansion in Salem. Here they opened a school for young ladies, which became as celebrated for the intrinsic value of the education it afforded, as for the high character of its teachers. Rarely has it ever happened that mother and daughter, so distinguished and so peculiarly qualified, have united in undertaking such a task. Still more rarely, perhaps, has any school, conducted upon such high toned principles of christian morality, and aiming at thorough excellence, without the least garnish of display, been so successful and so justly appreciated.

Mrs. Higginson died in 1818, at the age of 91, and in the 44th year of her widowhood. Miss Higginson for many years before and since her mother's death, kept a school for young children, latterly of both sexes, applying the same high principles, as before in opening their minds to knowledge, and their hearts to virtue, and giving to their characters the right direction and impulse, knowing still better than the poet that 'just as the twig is bent the tree's inclined.' She was somewhat original in her manner of teaching, and quite as simple as original, but most remarkable for her thoroughness—Whatever she taught, she taught thoroughly, of which her pupils seldom failed to carry honorable evidence in passing from her to the higher schools. In affectionate vigilance, faithfulness and devotion in her great purpose, she was above all praise. Her pupils were her children and she their mother, indulging them in all the freedom and frankness of this endearing relation, exacting also the strict obedience pertaining to it. In this way their young natures were so opened to her view that she found free access to their hearts and understood perfectly the sort of treatment which was suited to each. With her penetrating glance and sage experience she saw at once any actual or germinating faults, and knew admirably well how to apply the corrective remedy. In applying this she was alike unwearied and sagacious, calling in the aid of parents in stubborn cases and persevering till her end was accomplished. She always aimed at perfect truthfulness, and did more than the pulpit could to establish the love of truth in her pupils. She taught them much in the way of conversation, exciting their curiosity, stimulating their minds to thought, to self-exertion, to reflection upon their mutual rights and duties, affording them practical illustrations of truth, justice, generosity and all the proprieties of a christian courteous deportment. When asked what she taught, she would sometimes sportively reply 'ethics;' and this in sober truth, was the glory of the school, though to some superficial observers it might seem that almost nothing was taught. Christian ethics, to the full extent of their bearing upon the education of children, were indeed taught by her and upon principles as truly philosophical as practical, and with a faith in their efficiency as confiding, as her energy in the application of them was unremitting. She had great confidence in human nature, and often remarked that she could not see why any body should be wicked; and this was but a natural conclusion from her own success, for half a century, in making her pupils good. Rarely, if ever, was the foundation of christian virtue, laid in them by her, known to give way in after life. Both the pupils and their parents were her warm, steadfast friends to the last; and among them were some of the best and most distinguished persons who ever lived in Salem. Her manners were of the old royal school of politeness and never became thoroughly imbued with the republican spirit; yet she had no real aristocracy but that of true goodness, which she sympathized with in the humblest human being, and without which no person, however exalted in station, inspired her respect in the least degree. Her manner and conversation with her friends were marked by graceful dignity, kind feeling, clear, sound sense, with occasional flashes of genuine wit, and pointed expressions of sentiment and wisdom which they delighted to treasure up in memory. Her independence in adhering to her principles of education and conduct was as firm as her conviction of their truth was strong. It ought to be added, that she was a member, and an ornament through life, of the First Church.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." What a reward awaits our departed friend in Heaven, for her long life of labor and love on earth! O that her spirit of wisdom, faithfulness and love might fall, as Elijah's mantle, on our highest institutions of learning, and give them her success in training the young to virtue and excellence!

[Salem Gazette.

SECULAR INTELLIGENCE.

NEWS FROM ENGLAND. The Cambria arrived at this port on Friday of last week, in about 13 days from Liverpool. Among the passengers were the Hutchinsons—so well known as vocalists.

The most important news is the resignation of the Peel Ministry—the formation of a new Whig administration, with Lord John Russell as Premier—the passage of the Corn Bill, the rejection of the Irish Coercion Bill—and the election of a new Pope.

On the 29th ult. Sir Robert Peel in the House of Commons, and Lord Aberdeen, in the House of Lords, communicated to Parliament the important fact of the final settlement of the Oregon Question. This news was received with loud cheers in both Houses.

ROME—THE NEW POPE. The vanancy in the Pontifical throone has been filled up, by the election of Cardinal John Maria Mastei-Ferretti, who assumes office under the title of Pius the Ninth. He was born at Sinigaglia, in the Roman States, on the 13th May, 1792. He was Archbishop of Imola; had been reserved Cardinal *in petto* on the 23rd December, 1839, and prociaimed on the 14th December 1840. He was a Cardinal of the order of the priests. The Conclave of the Sacred College lasted but two days—commencing on the 14th June, and ending on the 16th. Seldom has a Conclave been so short.

The ceremony of the coronation of Pope Pius IX took place on the 21st ult. His Holiness went in great state from Monte Cavallo to the Church of St. Peter. In his carriage were seated Cardinal Pignatelli, Archbishop of Palermo, and Cardinal Monico, the Patriarch of Venice; and, every where on his passage, he was saluted with the loudest acclamations.

The new Pope had confirmed in their titles and functions the dignitaries composing the Pontifical household under Gregory XVI.

It was rumored, at Rome, that the present Pope (Pius IX) intended to grant a general amnesty, in favor of all political offenders, as soon as he had entirely organized the new Pontifical Administration.

THREE DAYS LATER FROM EUROPE. The steamship Great Britain, Capt. Hosken, arrived at New York, on Tuesday morning, from Liverpool, port she left on the 7th inst. By her arrival we have received three days later intelligence than was received by the Cambria, at this port. The news is of no special importance.

The retiring Ministers have had their audiences with the Queen, to shrrender the Seals, &c. All is, as yet, harmony and good feeling between them and their successors. It is supposed that no member of the new Cabinet will be opposed in his re-election to Parliament, except, possibly, Mr. Macaulay, in Edinburgh, where his support of the Maynooth Grant, and his want of sympathy with the Free Church, have made him adversaries.

THE WAR. We have heard something of the glory that has been gained in the war with Mexico: and now we begin to hear of something that is not glory. It is well to see *all sides* of military life. From the following passages in a letter from Matamoros to a member of Congress, it would seem "volunteering" is not altogether the pleasantest business to follow.

"No one can tell when the army will make a forward movement. My belief is it will be a considerable time, and solely for the want of transportation. In the meantime the volunteers are much exposed. For two weeks or more it has rained almost every day, and the appearances are strongly in favor of a continuance of it. When it does not rain the sun is hot enough. The tents furnished are of an indifferent kind, and there are a number of companies, particularly among the Texans, that have none at all. Yet the men so far continue tolerably healthy. How long it will last no one can tell.

Many of these men have left comfortable homes, and have come expecting to see active service. Instead of that they are scattered over the country, in different encampments, exposed to the heat of the sun in latitude twenty-six, and the soaking rains of the summer solstice, inactive, and many indulging in dissipation to kill time and chase away ennui.

The utter neglect to supply the army with sufficient transportation for ammunition and supplies now paralyzes every thing and prevents the army moving on. If we had had one month ago three hundred additional wagons and two or three small steamers in the Rio Grande, we should be now far on our way to Monterey, in a high healthy country, the men contented and well, and no time given the enemy to recruit their forces or recover from the consequences of their defeat. Instead of this, I do not believe the army will leave the banks of the Rio Grande before the middle of August or the commencement of September. Until then the men must be paid and supported—at what cost you will see when you can get hold of the accounts.

DEATH OF CAPT. PAGE, U. S. ARMY. It is with sincere regret (says the St. Louis Reporter of the 13th inst.) that we are called on to announce the death of Capt. John Page, of the U. S. 4th Infantry, lately wounded in Texas. He died yesterday morning, at half-past three o'clock, on board the steamer Missouri, bound for this port. His remains have been brought to this city for interment. His wife and family were with him at the hour of his death. She returned from the Rio Grande on the Alabama, having gone thither to meet him. He reached New Orleans the same day she left, and waited there for her return. On her arrival at New Orleans, on the 8th, thay embarked for this city, which he was never destined to reach alive. He was one of the brave men who was wounded on the 9th of May.

ACADEMY OF SCIENCES AT VIENNA. The correspondent of the Journal des Debats at Vienna, states that the Academy of Sciences, a plan of which was arranged some ten years ago, is at last established, to the great satisfaction of the public. In 1836 twelve of the most distinguished literary men, Messrs Arnelli, Baumgarten, Hammer Purgstall and others addressed a memorial to the Emperor, setting forth the necessity and utility of an Academy of Sciences in Austria, but various obstacles to the carrying forward of the plan having arisen, it was not till the close of the year 1845, when some members, the literary community, discouraged at these delays, had suggested the idea of forming two scientific societies, that the government decided to satisfy the demand of intelligent persons which was manifested on all sides.

The Imperial and Royal Academy of Sciences will be divided into four classes; the first will be occupied especially with Natural and Medical Science, the second with History, the third the Languages, and the fourth Belles Lettres. Philosophy is entirely excluded from the labors of the Academy.

Each class will have twenty-four resident members, and an unlimited number of corresponding members. The twelve eldest resident members of each class will receive a salary of from 1200 to 1500 florins each, annually. The other twelve will only receive a salary as fast as they enter the category of the twelve first. All the resident members of the Academy will have the title and rank of government counsellors. They will be appointed the first time by the Emperor, but subsequently each class will fill its vacancies by election; every choice of a member, however, must be subject to the Emperor's approval.

The President and Secretary of each class will be elected by that class. The first, whose term of office is limited to three years, will receive a salary of 3,000 florins per year; the Secretary, who is appointed for life, is entitled to a salary of 2,500 florins yearly. The Emperor will appoint a Curator of the Academy, who will rank above the Presidents of the classes, in the same manner as in the Imperial and Royal Academy of Fine Arts at Vienna. The Emperor has appointed a committee to prepare and submit to him a project for the regulation of the labors of the Academy of Sciences. The Baron Hammer de Purgstall, Baron Pellendorf, the Aulick Counsellor Andre de Baumgarten, government counsellor d'Ettinghausen, and Professor Endlicker, form this committee. The Academy is to be publicly instituted on the same day on which the equestrian statue of the late Emperor Francis takes place, which was to be towards the end of June or the beginning of July.

A more recent letter mentions that M. de Hammer Purgstall had been appointed President, and M. Endlicher Professor in the University, Vice President in the Academy.

DEATH OF THE OLD BROWN DOG. Under this head all the Cincinnati papers of Saturday, the 4th inst., have editorial notices of the death of a remarkable dog of that city, well known to the "oldest inhabitant." The Herald says that for twenty years past he has resided there and has generally signalized himself by attending with great sobriety, all grand processions. He was buried with due honors in the yard belonging to the Gazette buildings, and it is in contemplation, we learn, to rear a monument to his memory. Mr. Cist, in his Advertiser, has the following notice of him:

"One of the greatest curiosities of Cincinnati is Lear, the old brown dog, who may be seen at almost any hour of the day in the purlieus of our city post office, and as he has not and probably never had any owner, may be numbered as one of the familiars of that establishment.

Amidst the various succession of postmasters—during the whole incumbencies of Burke, Taylor and Crawford—amidst all the Presidential changes of Monroe, Adams, Jackson, Van Buren, Harrison, Tyler and Polk, he still holds his post. How far back he made his first appearance, the oldest inhabitant cannot tell, but I can find several who have known and recollect him for twenty years and more. During this period he was never known to follow any individual, even when tempted by caresses or the offer of food, in fact he has never been known to receive food from any person, invariably refusing it when offered at his post. He has been followed by persons curious to ascertain where he feeds, but by some singular process contrives to defeat their purpose, by disappearing the moment their eye is turned to any other object, if but for one moment.

In each successive removal of the post office, he has always gone along, as if considering himself a part of the establishment; in the last case following the first dray load of movables, and remaining at the new office ever since.

He attends all firemen's parades, military processions, political mass meetings, and every funeral of note in the city. At the funeral pageant, last year, in memory of General Jackson, he crawled under the hearse, and kept under it the whole route—nearly two miles—although considerably exhausted by the effort, the day being uncommonly sultry and close.

During the whole course of his long life, he has never been known to have been meddled with by other dogs, or to have taken any notice of his species, nor to have received any ill usage from any individual, man or boy, by whom he is extensively known and regarded as a privileged character. Hundreds having business at the post office, who would unhesitatingly kick any other dog out of the road, step aside carefully, however great the throng, rather than tread on or insult the noble brute. He may be seen occasionally sunning himself at the door of the Trust Company or Franklin Bank, or the Bank of Exchange, but is never guilty of lying at the door of a private residence. My friend, Rabbi Jonas, who believes in the transmigration of souls, suggests that the spirit which animates Lear, was once that of a public officer and an individual of the most aristocratic bearing. Apart from the usual instincts and remarkable sagacity of dogs, there is much that is mysterious and unaccountable in the history and habits of Lear, a part only of which are here stated."

DISTRIBUTION OF LONG POND WATER ON THE COMMON. Among the pleasing features of the celebration of the 4th, in this city, was the distribution of Cold Water on the Common, by B. T. Abstinence Society, at the expense of the city. The water was from Long Pond.

There were five large tents at different points of the Common, on the front of each floated the American flag, and with "mottoes" on the sides, and the table embellished with flowers. Each tent was under the charge of four good men who politely supplied all who called either for the purpose of gratifying their curiosity, or of quenching their thirst—and many of our "first men" and physicians made morning calls.

The demand for water was great. The quantity used was about *three thousand gallons*. It is estimated that over THIRTY THUOSAND persons partook of this delightful beverage.

A VENERABLE CHICKEN. The ancient rooster, which was indeed a veritable weather-cock, and for more than a century and a quarter announced the changes of the wind from his lofty perch on the spire of the old East Meeting House, recently demolished, has taken a new roost and is ready to accommodate all his old customers, who remain, and their descendants for generations to come. This centenarian Chanticleer has been rejuvenated and mounted on the top of a belfrey placed on the East Female School House, where, too, will be hung the old bell whose notes were so familiar while in his former position. Not only had he received a new coat of feathers, but his inner foul-ship has been marvellously refreshed by spiritual as well as solid and substantial food—the delicate operation of opening him having been performed, and his stomach well stuffed with sundry and divers pounds of cold lead, garnished with a copy of his revered pastor's sermons and hymn-books, with other fixin's, so that he now presents the appearance of a plump and well-to-do rooster, of the very respectable weight of sixty pounds and upwards. May his shadow never be less. [Salem Register.

The people of Franklin, in this State, where Rev. Nathaniel Emmons, D. D. (the celebrated Hopkinsian,) labored so long in the ministry, have erected, in the public square of the village, a neat and appropriate monument to his memory.

Rev. E. M. Wells, Episcopal City Missionary in this city, has held 253 services during the past year; has made 1641 parochial visits; and distributed on 828 occasions for food, fuel, clothing, rent, and necessaries in sickness, $896,89. He has baptised 47, married 6, and buried 37. His congregation have contributed of their slender means, for missionary and other religious purposes, $267.

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Chandler's, in Shirley, on Wednesday, the 4th day of Au. next, at 10 o'clock, A. M.

jy25 JOS. C. SMITH, Scribe.

MARRIAGES.

In this city, Mr John G. Hamilton to Miss Mary A. Wilkins.

On Sunday evening, by Rev Dr Sharp, Mr John A. Goodhue to Miss Mary Orr Jaques, both of Charlestown.

In Marshfield, 12th inst, at the South Church, Mr John O. Foye of Weymouth, to Miss Mary Gray, only daughter of J. P. Cushman, of M.

DEATHS.

In this city, at 5 o'clock on Wednesday morning, Mr Ezra D. Hathorne, of the firm of C. Wilkins & Co, 29.

In Cambridgeport, 21st inst, Mr David Tucker, 56.

In Savin Hill, 19th inst, Edward Francis, son of John A Blanchard, of Boston, 2 years.

In South Reading, 19th inst, Emily Frances, daughter of N. S. and Eliza Dearborn, 4 years.

In Wilmington, 19th inst Henry Jaques, of Charlestown, 53.

In Newport, R. I., 17th inst, Mrs Eliza J., wife of Mr Sylvester Bates of Boston, 29.

In Needham, 16th inst, Israel Whitney, Esq, 72.

In Middleborough, 14th inst. George H., only child of George and Lucy Waterman, 6 1-4 years.

In Seneca Falls, N.Y. 17th, Elder Thos. F. Barry, formerly of Boston, 26. His remains were brought to this city for interment.

In New Orleans, 9th inst, Mr H. T. Irish of Newport, R. I.

JAHN'S INTRODUCTION TO THE OLD TESTAMENT. A few copies of the above work are very much neeced as Text Books at Meadville. We have but half enough to supply the classes. As the work is out of print we are obliged to ask any person who is willing to part with his copy to send it, with the price, to James Munroe & Co's, 134 Washington street. RUFUS P. STEBBINS.

Boston, July 25, 1846.

VALUABLE WORKS—Recently published.—Memoir of the Life of H. Ware, Jr.; 2 vols, 2nd ed. Works of Rev. H. Ware, Jr.; 2 vols, 12mo.

Dana's Letters to Relatives and Friends; 2d ed. 12mo.

Livermore's Lectures to Young Men; 16mo.

Memoir of Ingalls, by Rev. G. W. Burnap; 2d ed., 16mo.

The Olneys, or Impulse and principle, by the author of Willie Rogers.

Stories for Sunday Afternoons, by Susan Fanny Crompton, 18mo.

Greenwood's Lives of the Apostles, 3d ed, 16mo. plates.

Life and Works of Legare; 2 vols, 8vo.

Cambridge Church Gathering, by Rev. Wm. Newell.

Noye's Translation of Proverbs, Ecclesiastes and Canticles, 12mo.

A Retrospect and other Poems; 12mo.

Self Formation, or the History of an Individual.

Life of Fiethe, with Introduction by Rev. Mr. Weiss, 12mo.

Observations on the Bible; 2d ed, 12mo.

Livermore's Commentary on the Gospels; 2 vols, 5th ed, 12mo.

Livermore on the Arts; 3d ed, 12mo, with map.

Sparks American Biogarphy; vol, 10.

Everett's Miscellanies and Poems; 12mo.

Life and Discourses of Rev. Samuel H. Stearns; 3d ed, 12mo.

Young's Chronicles of Massachusetts; vol. 2d, 8vo. portrait.

&c., &c., &c.,

For sale by JAMES MUNROE & CO., 134 Washington, opposite School St.

LIVERMORE'S NEW BOOK. Lectures to Young Men, on their Moral Dangers and Duties, by Abiel Abbot Livermore; 1 vol 16mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington st. jy18

TEACHERS CLASS FOR 1846. The fourth annual Class for Teachers, and others interested in the cultivation of Vocal and Instrumental Music, and the diffusion of a correct knowledge of the legitimate principles, will meet at the Melodeon in Boston, Mass., on Tuesday, the 25th of August, at 10 o'clock, A. M.

Lectures will be given on the following subjects: The best method of teaching classes the Science of Music; The Art of Singing; Chanting Psalms; Recitatives; also, Instruction in the use of the principal instruments embraced in a full orchestra.

The Class will be in session ten days. Terms: Gentlemen, five dollars. Ladies are respectfully invited, free of charge, as also members of former classes.

B. F. BAKER, Rowe Place.
J. B. WOODBURY, Chapman Place.
A. BOND, Teacher and Leader of the Instrumental department. jy11

WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

DR. LAMSON'S CONVENTION SERMON.—CONGREGATIONALISM, a Discourse delivered before the Massachusetts Convention of Congregational Ministers, Boston, May 28, 1846, by Alvan Lamson.

Published and for sale by WM. CROSBY & H. P. NICHOLS, 118 Washington st. 3t jy11

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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXVI, for July 1846.

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POETRY.

THE DEW-DROP AND THE STREAM.

The following beautiful lines, which we find in a newspaper, are said to be the production of a servant girl from Devonshire.

The brakes with golden flowers were crowned,
And melody was heard around—
When, near the scene, a dew-drop shed
Its lustre on a violet's head,
And trembling to the breeze it hung!
The streamlet, as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness.
And with delight and pride I see
That little flower bedewed by thee—
Thy lustre with a gem might vie,
While trembling in its purple eye."

"Ay, you may well rejoice, 'tis true,"
Replied the radiant drop of dew—
"You will, no doubt, as on you move,
To flocks and herds a blessing prove.
But when the sun ascends on high,
Its beam will draw me towards the sky;
And I must own my little power—
I've but refreshed a humble flower."

"Hold!" cried the stream, "nor thus repine—
For well 'tis known a Power divine,
Subservient to His will supreme,
Has made the dew-drop and the stream,
Though small thou art, (I that allow,)
No mark of Heaven's contempt art thou—
Thou hast refreshed a humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all;
This thought may all repinings quell;
What serves his purpose, serves him well.

[From Lamartine's "Harmonies Poetiques."]

A HYMN.

There is an unknown language spoken
By the loud winds that sweep the sky;
By the dark storm-clouds, thunder-broken,
And waves on rocks that dash and die;
By the lone star, whose beams wax pale,
The moonlight sleeping on the vale,
The mariner's sweet distant hymn,
The horizon that before us flies,
The crystal firmament that lies
In the smooth sea reflected dim.

'Tis breathed by the cool streams at morning,
The sunset on the mountain's shades,
The snow that daybreak is adorning,
And eve that on the turret fades;
The city's sounds that rise and sink,
The fair swan on the river's brink,
The quivering cypress' murmured sighs,
The ancient temple on the hill,
The solemn silence, deep and still,
Within the forest's mysteries.

Of Thee, oh God! this voice is telling,
Thou who art truth, life, hope, and love;
On whom night calls from her dark dwelling,
To whom bright morning looks above;
Of Thee—proclaimed by every sound,
Whom nature's all-mysterious round
Declares, yet not defines Thy light;
Of Thee—the abyss and source, whence all
Our souls proceed, in which they fall,
Who hast but one name—INFINITE.

All men on earth may hear and treasure
This voice, resounding from all time;
Each one, according to his measure,
Interpreting its scenes sublime.
But ah! the more our spirits weak
Within its holy depths would seek,
The more this vain world's pleasures cloy;
A weight too great for earthly mind,
O'erwhelms its powers, until we find
In solitude our only joy.

So when the feeble eye-ball fixes
Its sight upon the glorious sun,
Whose gold emblazoned chariot mixes
With rosy clouds that towards it run;
The dazzled gaze all powerless sinks,
Blind with the radiance which it drinks,
And sees but gloomy specks float by;
And darkness distinct o'ershade
Wood, meadow, hill, and pleasant glade,
And the clear bosom of the sky. D. H. M.

MISCELLANEOUS.

ANIMAL HUMANITY.

The following extracts from an article in "Chambers' Edinborough Journal," will be found interesting.

"It is extremely curious to observe in animals ways and doings like those of human beings.—It is a department of natural history which has never been honored with any systematic study: perhaps it is thought too trifling for grave philosophers. I must confess, however, that I *feel* there is some value in the inquiry, as tending to give us sympathies with the lower animals, and to dispose us to treat them more kindly than we generally do.

The *sports* of animals are peculiarly affecting. It is reported by all who have the charge of flocks, that the lambs resemble children very much in their sports. In the mellowed glory of a June evening, while the ewes are quietly resting in preparation for their night's sleep, the lambs get together at a little distance, perhaps in the neighborhood of a broomy knoll, and there begin a set of pranksome frolics of their own, dancing fantastically about, or butting, as in jest against each other. The whole affair is a regular game at romps, such as a merry group of human younkers will occasionally be allowed to enjoy just before going to bed. It is highly amusing to witness it, and to trace the resemblance it bears as to human doings; which is carried sometimes so far, that a single mamma will be seen looking on close by, apparently rather happy at the idea of the young folks being so merry, but anxious also that they should not behave too roughly; otherwise, she must certainly interfere.

Monkeys have similar habits. In the countries of the Eastern Peninsula and Archipelago, where they abound, the matrons are often observed, in the cool of the evening, sitting in a circle round their little ones, which amuse themselves in various gambols. There is a regard, however, to discipline; and whenever any foolish babe behaves decidedly ill, the mamma will be seen to jump into the throng, seize the offender by the tail, and administer exactly that extreme kind of chastisement which has so long been in vogue among human parents and human teachers.

That there is merriment—genuine human-like merriment—in many of the lower animals, no one can doubt who has ever watched the gambols of the kid, the lamb, the kitten, or of dogs, which

"Scour away in long excursion,
And worry other in diversion."

But there is something to be observed in these sports still more human-like than mere sport.—The principle of *make-believe*, or jest as opposed to earnest, can be discerned in many of their merry-makings. A friend of mine one day observed a kitten amusing itself by running along past its mother, and giving her a little pat on the cheek every time it passed. This must have been done as a little practical joke. It may be added, that the cat stood it for some time very tranquilly; but at last, appearing to get irritated by the iteration of such absurd procedure, she gave her offspring a blow on the side of the head, and sent the little creature spinning to the other side of the room. The kitten looked extremely surprised at this act of mamma, as considering it very ungracious of her not to take the joke of her in the way it was meant. The same gentleman has observed similar fun going on in a department of the animal kingdom certainly far below the point where we would have expected it; namely, among spiders. He has seen a little spider capering about its parents, running up to it, and then away again, so as to leave no doubt upon his mind that the creature was making merry. Ants, too, have their sports. They pat each other's cheeks, wrestle and tumble, and ride on each other's backs, like a set of schoolboys.

The *kindly social acts of animals*, among themselves and towards mankind, form the next series of phenomina to which I would direct attention. It is not yet many months since some workmen, engaged in repairing the cathedral of Glasgow, observed an unusual concourse of sparrows coming regularly to a hole in one of the slanting walls, and there making a great ado, as if feeding some birds within. Curiosity being at length excited, the men proceeded to examine the place, and found that a mother bird, after the flight of her brood, had got her leg entangled in some of the threads composing her nest, so that she was kept a prisoner. The leg was visibly swollen by the chafing produced by her efforts to escape. In this distressing situation the poor bird had been condoled with and fed by her fellows, exactly as a human being might have been in similar circumstances.

Not long before that time, in the pleasure-grounds of Rannoch Lodge in Perthshire, a little field-bird was observed by the gamekeeper to wound itself by flying against one of the so-called invisible fences; whereupon a companion, not stated to have been a mate, came and sat beside it, as it were sighing and sobbing, careless whether he himself was caught—which was easily done by the spectator of the scene. He took home the two birds, and had them carefully attended to, till the wounded bird had a little recovered; he then set them both at liberty; and, to pursue the narrative of a local newspaper, "nothing could have been more touching than the affectionate solicitude with which the one watched the progress of the other—now lending it a wing, and again cheering it while it rested, until both were at length lost to the view of the kind-hearted gamekeeper."

Of the many anecdotes told respecting rational-looking proceedings of animals for the benefit of each other, I shall adopt one related by Monk Lewis in one of his letters. "About ten days ago, [writing in Jamaica,] one of the farmkeeper's wives was going homeward through the woods, when she saw a roe-buck running towards her with great speed. Thinking that it was going to attack her with its horns, she was considerably alarmed; but, at the distance of a few paces, the animal stopped, and disappeared among the bushes. The woman recovered herself, and was proceeding on her way, when the roe-buck appeared again, ran towards her as before, and again retreated, without doing her any harm. On this being done a third time, the woman was induced to follow it, till it led her to the side of a deep ditch, in which she discovered a young roe-buck unable to extricate itself, and on the point of being smothered in the water. The woman immediately endeavored to rescue it, during which the other roe-buck stood quietly by, and as soon as her exertions were successful, the two animals galloped away together."

The sense of *duty* is another of the human-like characteristics of animals, and one of those best known. A dog will take a trust, and fulfil it as well as a man. A very affecting instance was presented about two years ago by a female dog belonging to a shepherd near Dunning in Perthshire. The man had bought for his master, at Falkirk, four score of sheep, which he immediately despatched homewards, *under the care of his dog alone*, though the flock had to go seventeen miles through a populous country. The poor animal, when a few miles on the road, dropped two whelps; but, faithful to her charge, she drove the sheep on a mile or two farther; then, allowing them to stop, returned for her pups, which she carried about two miles in advance of the sheep. Leaving her pups, the collie again returned for the sheep, and drove them onwards a few miles. This she continued to do, alternately carrying her young one, and taking charge of the flock till she reached home The manner of her acting on this trying occasion was afterwards gathered by the shepherd from various individuals, who had observed these extraordinary proceedings of the poor animal on the road. It is painful to add, that she did not succeed in bringing her offspring alive to her master's house. As a pendent to this tale, take one relating to a Newfoundland dog, which lived a few years ago with a family in one of the southern States of the American Union, and which had rescued one of his master's daughters from drowning. The family had to proceed in a schooner for the city of St Augustine; they had embarked, and the vessel was swinging off from the pier, when the dog was missed. To quote a newspaper narrative:—"They whistled and called, but no dog appeared; the captain became restive, swore he would wait no longer, gave the order, and the craft swept along the waters with a spanking breeze, and was soon a quarter of a mile from the shore. The girl and her father were standing at the stern of the vessel, looking back upon the city, which they had probably left forever, when suddenly Towser was seen running down to the edge of the wharf with something in his mouth. With a glass they discovered that it was his master's pocket-handkerchief, which had been dropped somewhere upon the road down to the vessel, and which he now recollected, with some compunctions of conscience, he had sent his shaggy servant back to look after. The dog looked piteously around upon the bystanders, then at the retreating vessel, and leapt boldly into the water. His master immediately pointed out the noble animal to the captain, and requested him to throw his vessel into the wind, until the dog could near them. He also offered a large sum if he would drop his boat, and pick him up; told him of the manner in which he had preserved the life of his daughter; and again offered him the price of a passage if he would save the faithful creature. The girl joined her entreaties to those of her father, and implored that her early friend might be rescued. But the captain was a savage; he was deaf to every appeal of humanity; kept obstinately on his course; and the better animal of the two, followed the vessel until his strength exhausted, and his generous heart chilled by despair, he sank among the more merciful billows."

The high degree in which animals are susceptible of *attachment*, needs little illustration; for every one knows the dog and horse. A few years ago, a sailor, entering a show of wild beasts at Plymouth, was surprised to find a tiger very much agitated at his approach, acting always with the greater violence the nearer he came to its cage. The keeper, to whom he pointed out the circumstance, remarked that the beast must be greatly pleased, or as much annoyed. Upon this the sailor went close up to the den, and, after a few minutes, during which the animal lashed its sides with its tail, and uttered the most frightful bellowings, he discovered that it was a tiger which had been brought home to England a few years before under his especial care. It now became Jack's turn to be delighted, as it appears the tiger was, in thus recognizing his old friend; and, after making repeated applications to be permitted to enter the den, for the purpose, as he said, of "shaking a fist" with the beautiful animal, he was suffered so to do; the iron door was opened, and in jumped Jack, to the delight of himself and striped friend, and the astonishment of the lookers on. The affection of the animal was now shown by caressing and licking the pleased sailor, whom he seemed to welcome with the heartiest satisfaction; and when the honest tar left the den, the anguish of the poor animal appeared almost insupportable. There is an anecdote of a goose which became unaccountably attached to a farmer in Ireland, insomuch that it raised a joke at his expense. One day it followed him to a court, which he was attending upon public duty, and so irritated was he, that he twisted his whip about its neck, and swung it round till he thought it dead. Some time after, when he was lying dangerously ill, he was horror struck to observe the same goose looking in at his window. His daughter told him it had waited there, with an air of the greatest concern, during the whole time of his illness. Of course there was no standing this disinterested attachment, and the poor goose was instantly admitted into favor.

This predilection of animals for particular persons was once the means of deciding, very amusingly, a case before a court of justice. It was a Dublin police-officer, and the object of dispute was a pet parrot, which had been stolen, from a Mr. Davis, and sold to a Mr. Moore. The plaintiff, taking the bird upon his finger, said, "Come, old boy, give me a kiss," which the parrot instantly did. A youth in the defendant's interest, remarked that this proved nothing, as the parrot would kiss anybody. "You had better not try," remarked the plaintiff. Nevertheless the young man asked the parrot to kiss him. Poll, Judas-like, advanced as if to give the required salute, but seized the youth's lip and made him roar with pain. This fact, and the parrot's obeying the plaintiff in several other requisitions, caused it to be instantly ordered into the possession of its original master.

Human foibles, too, are participated by animals. The dog, I grieve to say, is capable of both envy and jealousy. A gentleman calling one day upon Dr. Gall, at Paris, found that most original observer of nature in the midst of birds, cats and dogs, which were his pets. "Do you think," said he, turning his eyes to two beautiful dogs at his feet, which were endeavoring to gain his attention—"do you think that these little pets possess pride and vanity like man?"—"Yes," said the other, "I have remarked their vanity frequently." "We will call both feelings into action," said he. He then caressed the whelp, and took it into his arms. "Mark that mother's offended pride," said he, as he walked quietly across the chamber to her mat. "Do you think she will come if I call her?" "Oh yes," answered his friend. "Not at all." He made the attempt; but she heeded not the hand she had so earnestly endeavored to lick but an instant before. "She will not speak to me to day," said Dr. Gall. Not long ago, it was stated in a Plymouth newspaper that two dogs, a setter and a little spaniel, being kept in the same kennel, the larger animal manifested a great jealousy of the smaller. At length the little dog was missing, and the setter was found to have taken ill. The latter dying very quickly, was opened, when the little dog was found almost entire in its stomach.

An anecdote was lately given in a newspaper, which would show animals to be even capable of a sense of equity; but perhaps there is some exaggeration about it. A gentleman, visiting a menagerie at Penrith, found there a fine lioness with two cubs. While he was observing her, the keeper handed in a sheep's head to the cubs, which instantly began to quarrel over it, as if each desired exclusive possession of the prize. In the midst of the turmoil the lioness rose and advanced, and with two well-directed cuffs, sent them cowering into the corners of the den.—She then lay down, and deliberately dividing the spoil into two equal parts, assigned one to each of her young ones; after which, without taking a morsel to herself, she retired, and lay quietly down again. If the fact was exactly as thus related, it certainly forms one of the most curious illustrations of animal humanity which we have on record.

But, it might be asked, what class of ordinary human actions is not imitated by animals! A gentleman comes home late at night, and uses the knocker to gain admission; a cat belonging to a friend of ours used to do the same. A weary pedestrian rejoices to get a cast in a passing omnibus; in the *Magazine of Natural History* (1833,) is an anecdote of a dog which, being in like circumstances, came into such a vehicle on one of the London thoroughfares, and could not be induced to come out, till he voluntarily left it at a place which seemed to be his home. An innkeeper's son will take a drive for half a stage in one of his father's coaches, and come back in another; this also did Ralph, a famour raven of the Elephant and Castle public house; he knew all the coach drivers who plied at that inn, and would take short jaunts on the coach top with them, till he met some other coach coming the contrary way, when he would change coaches, and return. To pass to something very different: The persecuted Covenanters, when met for worship in the lonely glens of Ayrshire, used to plant a sentinel to watch the approach of dragoons. This also do the red-deer in the Highlands. The youngest of the herd is set to watch, while the rest browse; and if he leave his post, they butt him till he shows he is corrected. Men make hay—with and without favor of sunshine—knowing that it is needed for winter store. The marmot of the Altaic mountains makes hay also, to serve as winter fodder. He piles it in stacks as high as a man, and the selection of herbs for the purpose is far beyond what human hay makers can pretend to. "If at first you don't succeed," says the moralist, "try, try, try again." The spider did this nine times in the sight of the fugitive Bruce, and taught him to regain a kingdom. So also has the lion been seen, after failing in a leap at his prey, to go back to try it over again, though the prey was gone, as anxious to investigate the cause of failure, and to train himself up to the proper pitch of power for a future occasion.

To emigrate for better subsistance and climate has been a practice of the human family since its earliest ages. It is now fully admitted that the migrations of animals are prompted by precisely the same motives. And as men, in the infancy of navigation crept along the shore, or navigated from headland to headland, or, in crossing, chose the narrow passes, and those which were assisted by intervening islands, so birds of passage adopt all these facilities. Those which move from Scotland to Ireland; proceed by the straits of Portpatrick. They wait for a side wind, too, to aid them. So also Capri is used as a resting-place in crossing the Mediterranean; as the bishop only knows by the tithe of quails, which is said to form an important part of his revenue. In what, moreover, does the return of continental tourists in winter each in his particular brick dwelling in London, differ from the resumption of particular residences by the swallows in spring! The absence of the title-deeds and rent makes the only distinction. There is even some inscrutable means of communicating ideas amongst animals. The deer in the anecdote already given, must have had a talk about the swans. Even creatures of different families, as cows and horses, have been ascertained to interchange their thoughts.

There is a disposition among us to deny all that assimilates animals to ourselves, as if there were something derogatory in it. Miserable pride and delusion, to suppose there can be any good in battling off one of God's facts! When I hear of men endeavoring to extinguish the idea of animal intellectuality and sentiment, by calling it instinct, I am always reminded of the weak creatures of the desert, which get their heads into a bush, and then think they cannot be seen. What imaginable benefit can there be in such falsity! Rather let us acknowledge the beautiful and ingenious qualities of animals, as they actually are, seeing in them the hand of a Divine author, and something which even we ourselves may occasionally imitate with anvantage.

LIFE OF A VOLUNTEER. A letter from the army in the "Tropic" says—

"Lest I should seem only to see the favorable side of the picture, I must inform you that this country has a greater number and variety of insects of all kinds than I ever saw in all my life before—ants, lizards, worms, and black spider, said to be as poisonous as the rattle snake. I killed one in my tent last night. But worst of all are the flies that swarm about us. For the first time in my life I have seen fresh meat fly-blown in a few minutes. Our Chaplain's horse was galled on his side yesterday morning, the poor creature was on the injured side, a mass of maggots. A man of the camp went a hunting, he returned almost crazy, he was fly-blown in the ear. Another soldier has suffered in the same way. Woollen blankets are fly-blown. The wild horses in this part of the country always die when attacked by the flies."

LITTLE WILLIE.

We had frequently observed a heart-broken looking lad pass by with a gallon oil can in his hand. His tattered garments were well calculated to excite observation and pity. It was not too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whisky jug. Having seen him pass twice in one day with his ever present can, we had the curiosity to accost him, and did so by inquiring as to his residence.

"I live," said he "five miles from the city, on the —— road."

"You have been to the city once before to-day, have you not?"

"Yes, Sir, I came down in the morning; but couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, Sir, it was whisky that I was sent for. Father had no money, and he sent me to Mr. ——s, to get trusted; but he wouldn't trust any more, so I had to come home without the whisky, but father sent me back again."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, Sir, I have brought a pair of shoes, which sister sent to mother. Mr. —— will give whisky for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whisky home, my boy?"

"O, no, Sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfil his errand, and returned home with him. The family we found consisted of husband, wife, and four children; the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold, blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fireplace, around which were huddled the half naked children, and the wo-stricken mother and wife. Her face was haggard, her eyes sunken, her hair dishevelled, her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous, been ushered.

There was no tear in the eye of the mother as she gazed on her expiring babe. The fountain had long before been dried up by the internal fires which alcohol had kindled and fed.

She was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the past—the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a miserable drunkard—with no other hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this wo-smitten mother kneeled a little girl of five years, down whose sallow cheeks tears were coursing, and who ever and anon exclaimed, "Poor little Willie, must you die!" and then kissing the clammy sweat from little Willie's brow, covered her face with her tattered apron, and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potato, which he broke open with the remark, "Mother, give this to little Willie; may be he's hungry. I'm hungry, too, and so is sister; but Willie is sick. Give him this potato, mother."

"No, poor boy," said the mother, "Willie will never be hungry again. *He will soon be dead.*"

This remark drew all the children around her and the dying child. The father was sitting upon what was intended for a bedstead, without his shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his eyes were fastened upon the floor, as if he was afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended, when a slight shivering of the limbs of the infant, and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips he whispered, "Is Willie dead!"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he went, "My God, how long!"

At this moment a kind-hearted lady came in who had heard but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe was fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, Sir," said he; "I have long known it. I have not always been what you see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you not now make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing, which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to his wife, and producing a pledge, the whole family signed it upon the table which held the body of their dead child!

The scene was an affecting one.

* * * * * *

Two years were passed, when the incident was recalled to our mind by a shake of the hand from a gentleman who was returning west with a stock of dry-goods which he had just purchased in New York. *It was the man who signed the temperance pledge by the body of his dead child.*

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